OM

TRACT NO. 9

THE JAINAS OF INDIA

AND

DR. H. S. GOUR'S "*Hindu Code.*"

BY

J. L. JAINI M. A., M. R. A. S., BAR-AT-LAW.

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FOREWORD

In this pamphlet, Mr. J. L. Jaini M. A. Barrister-at-Law has criticised some of the wrong and misleading remarks made by Dr. H.S. Gour M.A., D. C. L., M. L A. in his "Hindu Code", which are absurd in the light of the present day archeological researches made by European and Indian scholars, and which have excited the religious feelings of the Jains. Dr. Gour is an Indian and could have easily discovered religious texts of the Jains regarding their Laws and Customs. Yet, he has fallen into 20 errors in the three paragraphs of the said Code marked as 296,297,331. The Hon'ble the Law Member, in his letter dated, 12th August 1921 has assured us that Dr Gour only moved a resolution re: codification of Hindu Law and opinions on it have been invited from Local Governments and High Courts. This being so, the Jains are naturally justified to view with great alarm and apprehension that the above "Hindu Code" may play some part directly or indirectly in this connection and that if those remarks were passed into Law it will be a severe blow to the rights of Jains and an affront to their religion.

Thus it became necessary to put before the public a pamphlet that would remove these misunderstandings. I hope that this book will not fail in exposing the error of those allegations and that it will help the readers to understand Jainism and Jains.

In the end my best thanks are due to Mr. J. L Jaini who has kindly written this pamphlet in the expectation that it would remove misunderstandings existing in the minds of the public about Jains.

DELHI, NANNU MAL,

14th September 1921.

OM

Dr. H. S. Gour's HINDU CODE and the Jainas of India.

The Jainas are a most ancient people in the world. Even limping and hesitating unhistorical Indian history sees them flourishing as a very important sect in India in the sixth century, B. C., and at least a few centuries before then. There is no doubt at all now according to up-to-date research in Indian History and Religion that Lord Mahavira (traditionally 599—527 B. C.) was not the originator or founder of the great system of thought and religion called Jainism. He was merely a follower of a more ancient faith, the leaders of which were called *Nirgranthas*, and were formidable rivals of their contemporaries, the *Ajivakas* &c. Buddhism was later than this creed of the *Nirgranthas* or *Nigganthas*, as they are called in the *Prakrit* of the Buddhist sacred books. These Nirgranthas centred round a teacher, Lord Parsvanath, whose historicity is beyond question, and after whom the great and beautiful range of mountains in Hazaribag in Behar is called. The pupils of this great Teacher are mentioned as having had religions discussions with the Buddha himself, thus confirming the Jaina tradition that Lord Parsvanath was the twenty-third Jaina Tirthankara. He was preceded at a distance of many centuries by Lord Neminath in Kathiavad, who belonged to the Yadava clan of the Kshatriyas and was a cousin of the great-souled Krishna, who is worshipped by our Hindu brethren. Thus History, profane and sacred, of Hindus, Jainas and Buddhists confirms the antiquity of Jainism to a considerably earlier period than about 1000 B. C. Hindu holy book—the *Bhagvata Purana* mentions a Rishabha ascetic, who was pure and renowned. This Rishabha is first Lord Rishabha Nath of Jaina holy tradition. He flourished in Ajodhya a long long time ago. Dr. Buhler also found at Muthra old remains containing inscriptions of many dedications to this same Lord Rishabha as the founder of Jainism. The Jainas are thus a very old people. Indeed it is only when we recede into the vagueness of tradition, even legend and prehistoric myth that we lose the firm thread of Jaina history. There is nothing in all the orthodox sources and

methods of ancient Indian History which would negative the main and chief outlines of Jaina tradition.

Jainism stands apart from all other religions of the world, by its most clearcut and definite theology and metaphysics. There is nothing dark, obscure, or arbitrary in its great doctrine. It is clearness itself. Its logic is invincible. Its necessity is irresistible, only if we free ourselves from the thraldom of passion, prejudice, and worldly compromise with ignorance and materialism. The great and magnificent mosaic of Hinduism with its six main and many minor systems of philosophy presents a tempting contrast. The perspicacity of Jainism, to a hostile critic, may read like a protest against the endless multiciplicity of Hinduism. A few doctrines are most clearly different in the two, and stamp them as irreconcileably distinct creeds. One of them is the idea of God. Hinduism takes God as the creator (Brahma) of the Universe. Jainism takes Him as the Ideal and Perfect soul, the *summum bonum* of all that is. Another is that Jainism puts *ahimsa* on a more absolute and higher pedestal than Hinduism. There are more; but the above two are sufficiently illustrative of my thesis.

Now it is natural and inevitable that a people with such history, tradition, and independent doctrine, should have, hold, and cherish Laws which must differ from the Laws of their Hindu brethren, who do not share their history, tradition and doctrine.

The world has marched on from sensation to sensation in such rapid succession during the last 20 years or so, that things of a decade ago loom like vanished ghosts of a long, long dead past. It is as if yesterday that after the red day of the Mutiny, India slept like a psychologised baby under the spell of British domination and the Jainas like other sections of the Indian nation had no consciousness of their rights, position, past or prospects. But it is pleasant to notice and emphasize that with every awakening or half awakening of India, the Jainas kept admirable pace. The nation had its Congress and Social and Educational Conferences, the Jainas at once had their All-India Digambara Jaina Mahasabha, Svetambar and Sthanakvasi Conferences, Boarding Houses, Schools, newspapers, memorials,

etc. etc., the whole parapheranalia of modern so-called enlightenment and progress. Under Mahomedan monarchs and their *Qasis* (Judges), Jaina Pandits presumably helped the *Qasis* and a sort of tolerable justice was done to Jaina litigants. This system seemed to survive in the early days of the English *Diwani* (Civil Administration) in Behar and Bengal. A little less than a century ago we read of a *Vyavastha* (or pronouncement) of the Jaina Pandits in a case See *Govinda Nath Ray* v. *Gulab Chand Golecha* (1833) 5 Sel. Rep. S. D. A, Cal. p. 276.

When the British became more established, their courts knew more of Hindu and Mahomedan laws than of Jaina law. The lawyers also were seldom drawn from the Jainas. The natural result was that Jaina Law was ignored, and only in some stray cases, special Jaina custom was alleged and proved. What a terrible thing this special custom is to prove, is only known to the weary lawyers and unfortunate litigants who have to allege and establish it! So in a few cases, here and there, this grand special custom of the Jainas walked forth majestically in costly, almost ruinous, robes; but for the rest Jaina law was ignored as if it was quite *non est*. This was a great injustice, and a cruel blow to the rights of Jainas. But who was to champion their cause? The Hindus held that they would go to be trampled by a mad elephant, rather than go to a Jaina temple for shelter! The Mahomedans and the British had no interest in a foreign religion. One party to every Jaina suit, in self-interest, was ready to swear that the law of Hindu, or the English or that of Hammu Rabbi, for the matter of that, applied to him, provided it would help him to win his case as against Jaina Law, under which he would fail. Thus Jaina Law remained ignored and the heresy of the Jainas being "Hindu dissenters" went on being perpetuated at the cost of all religious and social susceptibilities of the Jainas. As I pointed above, the All-India Jaina Mahasabha came to be registered towards the end of the last century. In 1910, it appointed a Committee to go into the question of Jaina Law. This was in April 1910 in Sravana Belgola, in Mysore State. For various reasons it could not frame a code; but important work has been done since 1910. A great thing was achieved in 1916, by the publication, by that most lamented young worker for Jainism, Kumar Devendra Prasad ji of Arrah, of *Jaina Law*, a

translation with text and Introduction and Appendices of *Bhadrabahu Samhita*. This is the only book in English on Jaina Law and deals with almost all the mistakes about Jaina Law and Jainism prevalent in law-books and Judgments.

Dr. H. S. Gour M. L. A, is a lawyer of wonderful talents. In his *Hindu Code*, he has repeated some of the errors which found place in Law Reports and other Government publications. There is a proposal before the authorities for the codification of Hindu Law; and the opinions on it have been invited from local governments and High Courts. Naturally the Jainas are apprehensive that Dr. Gour will stand by his own *Hindu Code*, and his errors if passed into law by the Legislative Assembly, will render cruel, and irreparable injustice to Jainas and their rights. It is thus that Jainas all over India are pained and chagrined at this threat to their rights.

I reproduce some of the offending portions of Dr. Gour's book.

THE HINDU CODE.

Page 180.

296. The Jains are another sect of Hindu dissenters, who still remain Hindus and to whom the Hindu Law applies. The sect is now a well-known sub-division of the Vaishya caste, which is divided into Agarwalas, Mahesris and Jains, the two former being orthodox Hindus while the last being classed as Hindu heretics. They are again sub-divided into Digambaris and Sitambris, the former worshipping their god stripped of all attire, while the latter worship him clothed in costly raiments. The hostility between the two sects is as great as *theologicum odium* can reach.

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297. The Jains differ from the Hindus not only in their tenets but in their practices in consequence. They perform no obsequies after the corpse is buried. They regard the birth of a son as having no effect on the future state of his progenitor, and consequently adoption is a merely temporal arrangement and has no spiritual object. The Jain widow has consequently an absolute

right of adoption and requires no express or implied authority of her husband or his kinsmen. Her adoption is not controlled by the sacred texts. She may adopt her daughter's son and in fact any one and of any age in accordance with the usage of the sect.

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331. Jainism claims to be the precursor of Buddhism, but it is only its child. It is in reality a compromise between Buddhism and Hinduism, an adaptation made by those who could not receive the new faith, but who nevertheless found refuge in a creed, which while retaining its traditional connection with Hinduism, has borrowed from Buddhism its doctrines and religious practice. In course of time as Buddhism lost its hold on India, its waning influence continued in Jainism till it relapsed into a form of Hinduism into which its individuality became eventually merged and practically lost.

The very first section No. 296, contains no less than 8 misrepresentations ; section 297, has 4 ; and section 331, again, has 8 mistakes. I deal with them *seriatim* below.

1. "The Jainas are another sect of Hindu dissenters."—This is a gross misrepresentation and an unmerited insult. It is as if you called the Mahomedans Christian dissenters or the Christians, Jewish dissenters. This mistake to me seems to have arisen thus. When the Jainas fell away from the strict faith, discipline and morality of Jainism, naturally they began to disintegrate. Their kingdoms became less in number and importance, till today there are only dim traditions of Jaina kings in Orissa and elsewhere. Still we get glimpses of old Jaina greatness in the fact that Jainas have the lowest number of criminals and paupers in India, and wherever they are found in big commercial towns or in remote villages, they are leading merchants, bankers and jewellers. Nor is their education neglected. In Law, Judiciary, Executive, highest and lowest, Jainas are found everywhere as Lawyers, Judges, Doctors, Councillors, Administrators, Honorary and stipendiary officials, etc. etc. In the decline of Jainism and of the influence of Jainas, the Jaina community was cast in the shade by the overwhelming

majority of their Hindu neighbours. Religious fanaticism also took its toll of the followers of the Jina. In the eighth century A. D., Buddhism lost its home of origin entirely, but Jainism managed to survive in a weak and secondary position. Nor are the Hindu persecutions of Jainas and Jainism in the extreme South of India unknown to students of Indian history.

The Jainas were naturally influenced by the customs, habits and traditions of their powerful and more numerous Hindu neighbours. The Europeans therefore mistook them to be a sect of Hindus; but as Jaina theology was ever irreconcilably and emphatically different from Hindu dogma, in a fit of lazy generalisation some one called them "Hindu dissenters.' And this error lived on because Jainas were unorganised and there was no one to bring the error to light and champion the true cause of Jainism in India among ignorant Europeans and their Indian followers, or among the still more distant and ignorant European savants in Europe and England. Almost all great and authoritative ideas, theories, discoveries originated in Europe, specially in Germany. Now German scholars mostly read Hindu and Buddhist books. Their minds were charmed by the mysterious metaphysics and lofty speculations of these two great systems. It was not till the eighties of the last century were fairly advanced that Dr. Herman Jacobi gave to Europe the first authoritative translation* in English of some ancient Jaina texts. He it was who first disentangled the mind of Orientalists from their confusion about Jainism and Buddhism, even to the extent of not understanding properly the merest elementary facts about the religion and great personages of Buddhism and Jainism—specially those of the latter. It took the great Dr. Jacobi himself about a quarter of a century to recognise the independence, and greatness of Jainism as a system of religion and metaphysics! It is the slow progress, towards real knowledge of scholars and their being followed blindly though naturally by the Law Courts and legal writers which is responsible for the painful libel that Jainas are Hindu dissenters.

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* *Acharanga Sutra, Volume* XXII of Sacred Books of the East Series by H. Jacobi, Edited by Max Muller 1884.

Indeed no critic of Jainism has ever averred, much less proved, how, when, why and where the Jainas rose up one morning and like an undutiful child told their Hindu Mamma: Matas, good morning, I am off. I am henceforth a Hindu dissenter.

In sober truth, this error, perhaps excusable in a foreigner is unforgiveably strange in an Indian of Dr. H. S. Gour's eminence.

2. "Who still remain Hindu."—This is another libel, a child of the last one. Why should Jainas still remain Hindus, if they dissent from Hinduism? Why should Hindus embrace Jainas as Hindus, after the Jainas dissent, from their common creed? Jainas are not Hindus, if by Hindus we mean people governed by Hindu Law.

The Secretary of the Jaina Mitra Mandal, Delhi has kindly brought to my notice parts of the controversy which is raging round this point. But I fear this is really a tempest in the teapot owing to selfish greed, fear and misrepresentation. The question is: Are Jainas Hindus? Let us first define words. Who is a Jaina and who a Hindu? A Jaina is a man who believes that the soul of man or any living being can, by proper training etc., become omniscient like the soul of the *Jina*, Conqueror of all passions; that the world consists of six eternal, uncreated, indestructible substances; and that the path to eternal freedom lies along the triple road of right belief, right knowledge and right action as disclosed in the Jaina sacred books, in accordance with the tradition of Lord Mahavira. This is the essential minimum. If a man falls short of this, whoever he may be, he is not a Jaina.

If a Hindu be defined as one born in India, or at the best one born in India and who was not a Mahomedan or Christian by birth then certainly every Jaina is a Hindu.—Some say *Hindu* is one from whom injury (*Him*-sa) is removed (*Du*-r). If this is so, only Jainas are the first and best Hindus; whereas meat eating, hunting Hindus will not be Hindus at all. Others say,—a Hindu is one who owes allegiance to the Vedas or the Brahman. There again Jainas are not Hindus.

Really it is an idle and futile problem. It all depends on what you mean by a Hindu. Let the Hindus agree upon *one universal definition of a Hindu*, and then it would be easy to answer the question whether a Jaina is a Hindu.

3. "To whom the Hindu Law applies"—This heresy has been attacked in almost all Jaina cases properly fought in our Law Courts. J. H. Nelson in his *Scientific Study of Hindu Law* 1881, at pp. 91-2, quotes Dr. Thomas as making a statement along the lines of history and Jaina tradition. The Doctor holds Buddhism to be an off-shoot of Jainism and proceeds. "It is sufficient to observe that the history of the Jaina religion, when constructed, must be of prime importance to the student of Hindu Law, because it will show beyond all possibility of doubt that Jainists are not Hindus and cannot legally be subjected to the Hindu (*i. e.* Samskrit) Law."

Further the assumption that Hindu Law applies to Jainas is absolutely illegal, as it is against statute law. (See 21 George III C. 70 S. 17; Sir William Jones on 19th March 1788 in *Digest of Hindu Law* by Colebrooke, in preface pp. v-vi.; 37 George III C. 142; Sir M. *E.* Smith in 4 Calcutta (Indian Law Reports) at p. 751; 29 Allahabad (I. L. R.) 495.)

4. Jainas are "a well-known sub-division of the Vaishya caste."

Of course it is absurd. The Jaina books divide Jainas, into the 4 castes; and even today there are Brahman Jainas, Kshatriya Jainas, and Vaishya Jainas in Southern India. A very old book *Lord's Display* 1630 says: Jaina priests of Surat are considered a part of the Brahman body, though Sudras by caste.

Most Jainas now may be called *Vaishya* by profession as they are mostly merchants, bankers, jewellers etc. But a Jaina, *i. e.*, a follower of the Jina, Tirthamkara, as such, is not a Vaishya.

Dr. Gour has erred in not distinguishing between caste and religion.

5. " Which is divided into Agarwalas, Mahesris, Jains."—The Jainas are not all Vaishyas. But many Jains are Agarwalas, as indeed I am one myself. But I fear Dr. Gour's classification of Vaishyas is very wrong. It is illogical and confused as a matter of fact. The Vaishyas are not only Agarwalas or Mahesris; and Jainas and Agarwalas are not exclusive classes. The fact is that Agarwalas may be Jainas or Vaishnavas; and not seldom there are intermarriages between them; *e. g.*, in Arrah, Benares, Muthra, and Meerut.

6. " Agarwalas and Mahesris being orthodox Hindus."—This is wrong. Some Agarwalas, at least, are Jainas and therefore strictly not Hindus at all, much less *orthodox* Hindus.

7. Jainas are " Hindu heretics."—This is a deeper painting of the libel Jainas are " Hindu dissenters" which I have dealt with above.

8. " Hostility between Svetambaras and Digambaras".—This is offensive and likely to cause disaffection between the two great brotherly sects of the same religion. The Dvaita and Advaita Schools of Vedant are not nearer or more harmonious and fraternal than Svetambara and Digambara Jainas. Specially so far as Law and their other secular rights and interests are concerned, the Svetambara and Digambara are entirely one. And whatever I am writing is on behalf of all of my Jaina brethren, Digambara, and Svetambara including the Sthankavasis.

9. " After the corpse is buried."—That a serious book of law by an eminent *Hindu* like Dr. Gour can contain such a howler passes my comprehension. Even an European boy of the age of discretion knows that Jainas, and even Hindus do not *bury* their dead, but cremate them.

10. "Her adoption is not controlled by the sacred texts."—This is worse than ignorance. This is a " terminological inexactitude" of huge dimensions. What else should control adoption by a widow except the texts of her sacred books? And are there learned people in India who imagine that the Jainas have no "sacred texts" of their own?

There are plenty of "sacred texts" of the Jainas; and a Jaina widow is bound by them quite as much as her Hindu sister is bound by the Hindu "sacred texts." Indeed Dr. Gour himself uses them on pp 359-360 of his Code.

As a matter of fact, adoption is governed by verses 39 and the following, in *Bhadrabahu Samhita*, * and many other rules and injunctions in Jaina sacred books.

11-12. "She may adopt any one and of any age."—This is not quite correct. There are restrictions, written and unwritten. But they need not be gone into here.

13 "Jainism claims to be the precursor of Buddhism, but it is only its child."—It is too late in the day even to posit this thesis. It is more dead than the door nail. All kinds of uptodate historial methods and evidences have proved just the contrary of the above. One does not expect a compiler of Law books to be a scholar, or even a student of ordinary history. But when a keen lawyer coolly defames *ex cathedra* a whole community of his Indian neighbours, he cannot be exempted from full responsibility. The proposition was not essential for a "Hindu Code" and it is highly censurable that such a grossly wrong statement should be made in a book of Law, which may be cited in a Court of Law, and will certainly be read by a considerable number of people.

This brief reply has already become too long and I can only refer Dr. Gour to the works of Drs. H. Jacobi, R. Hoernle, Guerinot, Barnett, L. Suali, Burgess, Buhler, Johannes Hoertel etc. etc., which will convince him of the cruel wrong he has done to his Jaina countrymen by the above wrong statement.

14. "Jainism is a compromise between Buddhism and Hinduism."—This is quite wrong. Indeed it is impossible, as has been shown already that Buddhism is an offshoot of Jainism, and Jainism is at least coeval with Hinduism. As Hinduism dates only after the Vedas in the days of Aryan

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* This is available in print and English translation from the Central Jaina Publishing Depot, Arrah. Its title is *Jaina Law 1916*.

settlements in the Punjab about 1000 B. C., and History teaches us the existence of the 23rd Jaina Tirthamkara Lord Parsva Nath in the 8th century B. C. in Behar, and his immediate predecessor Lord Neminath in Junagadh a few centuries before, therefore it is clear that Jainism is older than Hinduism also.

15-16. " New faith." " refuge in a creed".—Jainas were not the old Hindu receivers of the new creed of Gautama Buddha, but they were the tolerant spectators of the world going astray into the arms of relaxed Hinduism, and Buddhism away from the lofty though hard discipline of morality and restraint, which every teaching of Jainism enjoins on its follower, even in the lowest and earliest stages of a householder's life.

17-18. "Has borrowed from Buddhism its doctrines and religious practices".—As above, Buddhism is a borrower from Jainism. Among others for the edification of those who are obsessed by the shibboleth of Jainism being an offshoot of and borrower from Buddhism, I may inflict just one small technical point in favour of my theory that Buddhism is the borrower from Jainism. One of the 7 principles (Tattvas) of Jainism is *Asrava.* It literally means Inflow; something flowing into someone. Now Jainas hold that absolutely invisible, almost atom-like, particles of karmic matter flow into the soul and bind it to its worldly existence. If they are of an auspicious nature, as when a man is moved by a thought of charity, forgiveness, humility, justice, unselfishness, truth, expiation etc. etc., the inflow or *asrava* is meritorious (पुण्य). Thoughts and deeds of a contrary kind give a demeritorious (पाप) *asrava*. This is a natural and *first* rise of the term *asrava*. This is Jainism.

Now look at Buddhism. It has the term *asrava.* But what is its meaning? Simply sin or पाप. Etymology is discarded; the twofold and natural distinction between meritorious and demeritorious inflow is dropped and only the last half of the Jaina idea is borrowed, like a hastily and steathily snatched-away-half of a blanket or shirt! Again, take the well-known Buddhist idea of *Nirvana* as extinction of the soul. What a crude and mangled remain it is of its original—the Jaina idea of Nirvana! The Jainas hold that a living being, *e. g.* a man is a mixture of the living soul, which is pure bliss, power,

knowledge and conation, and of non-living karmas which obscure and obstruct these 4 and infinite other qualities of the pure soul. When by the gradual and progressive discipline of a believer, the soul sheds its nonliving vestment in its entirety, all its passions and imperfections disappear, *i.e.*, the worldly entanglement of the soul is extinguished, and its full light revealed and illumined for ever. This is the grand Jaina idea of *Nirvana*. Buddhism borrowed it and fastened on only the idea of *extinction* in it without valuing properly its Jaina adjuncts which alone make it rich, lofty, logical and convincing.

Even he who runs may see now who is the borrower. Certainly not Jainism!

19. "The waning influence of Buddhism continued in Jainism".

It again savours of the Jainism an offshoot of Buddhism theory, which has been shown to be quite untenable.

20. "Jainism became eventually merged and practically lost in Hinduism."—Why is Hinduism so eager to claim Jainism as a part of its fold? Hinduism is vague, indefinite, diplomatic here and there. Jainism is always clear, definite and absolutely uncompromising with error. Its *dravyanuyoga* or philosophy is marvellously complete and self-contained. It has got its own individuality and *it can never be* merged or lost in any creed new or old. As well claim to hold the waters of the globe in the hollow of the human hand as claim that nondescript confused Hinduism can absorb or swallow Jainism. It is impossible.

Every body in all the four corners of the globe is groaning against all the miseries, political, social, economic and of all kinds. Many remedies are prescribed and tried. But only one can cure, and that always comes from Jainism. America saves herself from ruin by going dry: Jainism has taught the strictest abstinence from all intoxicants for thousands of years. India is to be led, M. Gandhi rises to lead it in a most difficult stage; he charms all hostility into silence, or inactivity. What makes him so harmless and so exempt from the hostility of all? His non-violence or *ahimsa*, which is the first step and a *sine qua non* of the life, thought, speech and action of all rational beings according to Jainism. Let the world read its riddle and

misery in the light of the mere A. B. C. of Jainism in an unprejudiced attitude of sympathy and faith; and it will at once find the cleanest, clearest solution to its riddle and cure for its misery. Indeed, Jainism has the most perfect truth knowable and practisable by man; and unless the world with all its statesmen, kings, leaders and warriors comes to a deliberate sight, belief and acceptance of Jainism, the miseries of life, due to the uncurbed sway of the passions of anger, pride, deceit, greed and wrong selfish love and hatred, will run rampant and the world will never see peace, goodwill, prosperity and progress.

Let me not be misunderstood. The above is not a prophetic, proselytising attempt. I am too liberal and too weak for such a narrow and heroic task. There are points, rays of truth common to Jainism and the other religions etc in the world, *e. g.*, non-injury, truth, non-stealing, chastity, simplicity are enjoined, I think, by all creeds and by the practice of all great men of all ages and countries. The world should come back to this. Thus it will be nearer the heart of Jainism. The distinction seems to be this. In other religions these things are sometimes taught as good morality etc. In Jainism they are always given as definite, unalterable, eternal formulae of mathematical exactness and ruthless cause and effect, beyond the hope of all extraneous forgiveness or exemption by anyone how high soever. As you sow, so you reap. if you want to reap peace and prosperity, sow only these and not discord and greed for yourself, for the community, or country of your birth, or for the victory or supremacy of a party or creed with which you choose to identify yourself. Stand up for and stick to the truth and nothing can ultimately go wrong with you So says Jainism, has said it in the past, and shall say it for ever and for ever m ore.

Peace to All !!!

SAHARANPUR, J. L. JAINI, M. A., M. R. A. S.

6th September 1921. BAR-AT-LAW.

ADDENDA.

On page 4 in line 4 after "Judgements" read. "Then there are 3 texts, which are printed and translated, viz. Arhan Niti Vardhamana Niti and Indra Nandi Jina Samhita."

NOTE.

This pamphlet is based, among others, on the following :—

Jainism, or The Early Faith of Asoka by Edward Thomas, London 1877.

Sacred Books of the East Vol. XXII, 1884, and Vol. XLV, 1895, by H. Jacobi.

Buddhist India by Ryhs Davids, London 1903.

The Priority of Jainism over Buddhism by R. B. Parukh, Bombay 1904.

Essai de bibliographie Jaina by A. Guerinot. Paris, 1906. It gives a very comprehensive list of most Jaina Books relevant to the question.

Repertoire d'epigraphie Jaina by A. Guerinot Paris, 1908.

Outlines of Jainism by J. L. Jaini, Cambridge University Press 1916.

Key of Knowledge by C. R. Jain, Arrah, 1915.

Jaina Law by J. L. Jaini Arrah 1916.

Dravya Samgraha by S. C. Ghosal Arrah 1917.

NOTICE.

The Jaina Mitra Mandal informs the public that other pamphlets will be published as occasion needs. THE NEXT PAMPHLET is a stirring and convincing eye-opener by the renowned Jain author MR C. R. JAIN, BAR-AT-LAW.

Jaina Mitra Mandal,
Delhi.

OM.

TRACT NO. 10

JAINISM

AND

DR. H. S. GOUR'S "*Hindu Code*"

BY

CHAMPAT RAI JAIN BAR-AT-LAW.

AUTHOR OF THE KEY OF KNOWLEDGE; PRACTICAL PATH; SCIENCE OF THOUGHT; CONFLUENCE OF OPPOSITES ETC., ETC.

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FOREWORD.

In this booklet, the author of the 'Key of Knowledge', Mr. C. R. Jain, Bar-at-Law, who needs as little introduction to the student of Jaina Literature and Philosophy as does Newton to a physicist or Darwin to an evolutionist, has examined the errors—gross, inexcusable and uncharitable—of Dr. H. S. Gour in his Hindu Code. A lawyer should know that a mere dabbler in Law—however so eminently placed in his profession—is no more qualified to pass judgment as to the origin of a great, ancient religion than is a medical expert to settle the point of a legal controversy. In the West, it was the wise Socrates, the seeker after truth, who long long ago made men conscious of their ignorance and thoroughly exposed the hollowness of their much boasted wisdom. He advised them to remove what is known as the conceit of knowledge as a preliminary measure to their securing real development, moral and mental. But even in these days of enlightenment the curious spectacle of a learned Doctor of Law making sweeping, puerile and highly offensive statements about an ancient religion on the authority of unhistorical history and works that do not profess to deal with the matter is not uncommon, and we find a lawyer of such eminence as Dr. Gour speaking of Jainas as Hindu dissenters and heretics and of Jainism as a child of Buddhism, when every scholar now knows the facts to be the other way. Dr. Gour's authorities are Elphinstone's History of India and the Bengal Census Report for 1881, together with certain rulings of the Indian High Courts. These authorities have been examined in this pamphlet by Mr. Champat Rai Jain who has shown them to be out of date as well as irrelevant. The result of scientific research carried on by European and Indian scholars during the last 40 years has exploded the old notions early Europeans entertained about Jainism, and it is shown in the following pages how Dr. Gour kept back this most important and conclusive item of evidence in airing his views in the Hindu Code. The internal evidence furnished by the sacred books of the Buddhistic creed which allude to the Nigganthas (the Jainas) again and again in one form or another is also referred to and considered here.

The Jain Mitra Mandal of Delhi in the end commend the pamphlet to the careful consideration of all interested in the subject, especially to that of Dr. Gour whose remarks in paras 296, 297, and 331 of the Hindu Code are unworthy of the traditions of true scholarship.

The Mandal also takes the apportunity of thanking the great living Jaina scholar who has composed this refutation of Dr Gour's views.

HEERA LAL JAINI B. A.

DELHI.

OM

Jainism and Dr. Gour's Hindu Code.

It is notorious how certain lawyers and advocates do not hesitate in an emergency to cite over ruled precedents (rulings); but no one would have imagined that a lawyer of Dr. Gour's standing would be guilty of such a flagrant violation of a lawyer's Code of Honour. In his "Hindu Code" the learned Doctor has made a number of statements about Jainism which are simply astounding and against the conclusions established by scientific research. He regards the Jainas as Hindu dissenters and considers Jainism to be a child of Buddhism. Para 331 of the Hindu Code reads as follows :—

"Jainism claims to be the precursor of Buddhism, but it is only its child. It is in reality a compromise between Buddhism and Hinduism, an adaptation made by those who could not receive the new faith, but who nevertheless took refuge in a creed, which, while retaining its traditional connection with Hinduism, has borrowed from Buddhism its doctrines and religious practices. In course of time as Buddhism lost its hold on India, its waning influence continued in Jainism till it relapsed into a form of Hinduism into which it individually became eventually merged and practically lost."

Dr. Gour does not refer to a single Hindu or Buddhist scripture or other ancient writing chronicling the rise of Jainism, nor he is able to point to a single doctrine or practice which Jainism may be accused of borrowing from Buddhism, though he makes the above statement in the paragraph quoted unblushingly. His authorities are:—

(*i*) Mount Stuart Elphinstone's History of India.

(*ii*) Certain rulings of Indian Courts, and

(*iii*) The Bengal Census Report for 1881 pp. 87-88.

But these are not contemporary records; and the rulings certainly do not profess to determine whether Jainism is a child

of Hinduism or Buddhism or *vice versa*. One of them merely refers to the following passage from M. S. Elphinstone's History of India as an available piece of information :—

"..............The Jainas appears to have originated in the sixth or seventh century of our era; to have become conspicuous in the eighth or ninth century; got to the highest prosperity in the eleventh and declined after the twelth."

This was, no doubt, the opinion prevalent among early Orientalists who knew very little about Jainism. But all recent researchers are now at one in recognising the fact that it was an error to regard Jainism as an off-shoot of Buddhism. There is no difference or dissent as to this to-day amongst Orientalists and researchers, whether European or Indian. Prof. T.W. Rhys Davids says (see "Buddhist India" p. 143):—

"The Jainas have remained as an organised community all through the History of India from before the rise of Buddhism down to to-day."

According to Elphinstone, Jainas appeared to have originated in the sixth century A. D., but Rhys Davids shows that the Jaina Canon was reduced to writing in the fourth century B. C. On p. 164 of his Buddhist India he says:—

"The books purport to be substantially the ones put together in the 4th century B. C. when Bhadrabahu was head of the community."

Elphinstone, however, only said that Jainas appeared to have originated etc., but Dr. Gour is positive that Jainism is only a child of Buddhism. "It is in reality a compromise between Buddhism and Hinduism," What is Dr. Gour's authority for transforming this guarded qualified expression of opinion of an early European thinker into the positive assertion in para 331 of the Hindu Code is only known to him; but can he plead ignorance of the conclusions reached since 1881 by impartial research? Dr. T. K. Laddu a Hindu scholar in recent times says :— "We cannot trace any reliable history of Jainism beyond Vardhmana Mahavira. This much however is certain that Jainism

is older than Buddhism and was founded probably by some one, either Parasva Nath or some other Thirthamkara who had lived before the time of Mahavira" (see the "Full Texts of the Address by Dr. T. K. Laddu published by the Honorary Secretary Syadvada Mahavidyalaya Benares). The late Mahamahopadhyaya Dr S. C Vidya Bhusana also maintained:—

"It may be held that Indrabhuti Gautama, a direct disciple of Mahavira whose teachings he collected together. was a contemporary of Buddha Gautama, the reputed founder of Buddhism, and of the Akshapada Gautama the Brahman author of the Nyaya Sutras" (see The Jaina Gazette Vol X. No. 1).

Dr. J. G Buhler, C. I E , LL D., Ph. D. points out:—

"The Buddhists themselves confirm the statements of the Jainas about their prophet. Old historical inscriptions prove the independent existence of the sect of the Jainas even during the first five centuries after Buddha's death, and among the inscriptions are some which clear the Jaina tradition not only from suspicion of fraud but bear powerful witnesses to its honesty" (see "The Jainas" pp. 22 and 23)

Major-General J. G. R. Forlong, F. R. S. E., F. R. A. S., M. A. I., etc., etc also writes :—

"All upper Western, North Central India was then—say 1500 to 800 B. C. and indeed, from unknown times—ruled by Turanians, conveniently called Dravids, and given to tree, serpent and phallic worship but there also then existed throughout Upper India an ancient and highly organised religion, philosophical, ethical and severely ascetical, viz. Jainism, *out of which clearly developed the early ascetical features of Brahmanism and Buddhism*" (see Short Studies in the Science of Comparative Religion, pp. 243-244).

Where is now the claim that Jainas are Hindu dissenters and Jainism a child of Buddhism? The explanation of the error of the earlier Orientalists is thus given in the latest authority (The Encyclopaedia of Religion and Ethics Vol. VII. p. 465):—

Notwithstanding the radical difference in thier philosophical notions, Jainism and Buddhism, being originally both orders

of monks outside the pale of Brahmanism, present some resemblance in outward appearance, so that even Indian writers occasionally have confounded them. It is, therefore, not be wondered at that some European scholars, who became acquainted with Jainism through inadequate samples of Jaina literature easily persuaded themselves that it was an off-shoot of Buddhism. But it has since been proved beyond doubt that their theory is wrong and that Jainism is at least as old as Buddhism. For the Canonical books of the Buddhists frequently mention the Jainas as a rival sect, under their old name Nigantha ....and their leader in Buddha's time, Nataputta (Nata or Natiputta being an epithet of the last prophet of the Jainas, Vardhmana Mahavira), and they name the place of the latter's death Pava, in agreement with Jaina tradition On the other hand, the canonical books of the Jainas mention as contemporaries of Mahavira the same kings as reigned during Buddhas career, and one of the latters' rivals. Thus it is established that Mahavira was a contemporary of Buddha and probably somewhat older than the latter who outlived his rival's decease at Pava. Mahavira, however, unlike Buddha, was probably not the founder of the sect which reveres him as their prophet, nor the author of their religion ....His predecessor Parsva, the last Thirthamkara but one, seems to have better claims to the title of the founder of Jainism ....but in the absence of historical documents we cannot venture to go beyond a conjecture."

With respect to the next proposition of Dr. Gour that the Jainas have borrowed from Buddhism its doctrines and religious practice, the truth is precisely the opposite of this. It is pointed out by the latest authority (see the "Encyclopaedia of Religion and Ethics Vol. VII p. 472) :—

"A question must now be answered which will present itself to every critical reader viz. Is the *karma* theory (of the Jainas) ....an original and integral part of the Jaina system? It seems so abtruse and highly artificial that one would readily believe it a later metaphysical doctrine which was grafted on an original religious system based on animistic notions and intent on sparing all living beings. But such a hypothesis would be in conflict with the fact that this *Karma* theory, if not in all details, certainly in the main outlines, is acknowledged in the oldest parts

of the canon and presupposed by many expressions and technical terms occuring in them. Nor can we assume that in this regard the canonical books represent a later dogmatic development for the following reason : the terms *asrava*, *samvara*, *nirjara*, etc., can be understood only on the supposition that *Karma* is a kind of subtle matter flowing or pouring into the soul (asrava), that this influx can be stopped or its inlets covered (samvara) and that karma matter received into the soul is consumed or digested, as it were, by it (nirjara). The Jains understand these terms in their literal meaning, and use them in explaining the way of salvation (the samvara of the asravas and the nirjara lead to moksha). Now these terms are as old as Jainism. For the Buddhists have borrowed from it the most significant term *asrava* they use it in very much the same sense as the Jainas, but not in its literal meaning, since they do not regard the *Karma* as subtle matter, and deny the existence of a soul into which the *Karma* could have an influx. It is obvious that with them *asrava* has lost its literal meaning, and that, therefore, they must have borrowed this term from a sect where it had retained its original significance, or, in other words, from the Jainas ... .Thus the same argument serves to prove at the same time that the *Karma* theory of the Jainas is an original and integral part of their system, and that Jainism is considerably older than the origin of Buddhism."

If Dr. Gour had taken the trouble to refer to Budhistic records he would have found Buddha himself referring to the last Tirthamkara, Parmatman Mahavira, of the Jainas in the clearest terms.

"There are, brethren, certain recluses (Achelkas, Ajivikas, Niganthas etc) who thus preach and believe, whatsoever an individual experiences, whether it be happy, or painful, or neutral feeling, all has been caused by previous actions. And thus from the cancelling of old actions by *tapas*, and by abstaining from doing new actions, there is no influx into future life, by this non influx *Karma* is destroyed and so ill is destroyed, and so all pain will become worn away. This, brethren, is what the Niganthas (Jainas) say...............is it true, I asked them, that you believe and declare this ? ......They replied.........Our leader Nataputta is all wise.........out of the depth of his knowledge he tells us ; Ye

have done evil in the past. This ye do wear away by this hard and painful course of action. And the discipline that here and now, by thought, word, and deed, is wrought, is a minus quantity of bad Karma in the future life .. ..thus all karma will eventually be worn away, and all pain. To this we assent" (Majjhima II 214 ff; cf. I. 238).—The Encyclopaedia of Religion and Ethics vol. II. p. 70.

Here Buddha clearly refers to (1) Paramatman Mahavira, (2) the Jaina creed and (3) most important of all the Jaina claim that Paramatman Mahavira was all knowing. And it was not mere idle curiosity unproductive of tangible results that led Buddha to seek an interview with the Nigantha (Jainas). He was fired by the ambition to acquire that all-wisdom which he had seen in Paramatman Mahavira. His whole life thereafter was moulded accordingly. When enfeebled by *tapas* which did not lead to the sought for Enlightenment he said :—

"Not by this bitter course of painful hardships shall I arrive at *that separate and supreme vision of all-sufficing noble (Aryan) knowledge passing human ken.* Might there be not another path to enlightenment?"—Encyclopaedia R.andE. Vol.II. p. 70.

These extracts furnish conclusive evidence of the following facts :—

(*i*) That Paramatman Mahavira was a real historical being and not a myth;

(*ii*) That He was contemporary of Buddha ;

(*iii*) That the claim as to the omniscience of Paramatman Mahavira was openly made by the Jainas whose religion teaches that every soul is endowed with potential omniscience which is fully developed when it is about to obtain *nirvana* ;

(*iv*) That Buddha was fired by the example of the Jinendra to acquire that Wisdom which he describes in the most glowing terms as *that separate and supreme vision of all-sufficing noble (Aryan) knowledge, passing human ken* ;

(*v*) That Buddha knew that it could be acquired by tapas and performed severe austerities for its acquisition ; and

(*vi*) That *tapas* leading to no useful result in his case, he

did not give up the attempt, but determined, if possible, to seek his ideal in some other way.

Buddha had, thus, no manner of doubt about that separate and supreme vision of all-sufficing noble (Aryan) knowledge passing human ken. It was a certainly for which he performed the severest austerities for years, and from the pursuit of which even enfeeblement, emaciation and repeated failure combined could not keep him away ! Buddha must have actually seen the Thirthamkara himself to have acquired this certainly. It may be added that there was no one else whose example could have fired Buddha's imagination in this way, for none claimed to be omniscient then outside Jainism.

It is also interesting to note that in the Anguttara Nikaya (*iii*. 74) Abhaya, a prince of the Lachchhavis of Vaisali refers to the Jaina affirmation of ability to attain to full knowledge and to annihilate karmas, old and new, by means of austerities (see the Outlines of Jainism p. *xxxi*).

I think this is sufficient to show the absurdity of the proposition that the Jainas borrowed their doctrines and religious practices from the Buddhists, that Jainism originated in the sixth century or that it is a compromise between Hinduism and Buddhism.

As for the dictum that the Jainas are Hindu dissenters, neither Dr. Gour nor any one else has a shred of evidence to adduce in support of it. It is a mere assumption grounded on the authority of early European enquirers who understood little if anything at all of religion and whose views about Indian religions including the Vedic Dharma are grotesquely childish and silly. It is true that in the absence of historical documents or inscriptions which do not generally run further back than the 3rd century B. C. no direct evidence can be had one way or the other, but the intrinsic evidence furnished by the *real* tenets and doctrines of the different faiths is conclusive on the point. This line of research the early investigators were not qualified to pursue, and was not taken up by them. Animistic belief is, however, regarded, by nearly all Orientalists, to be the most primitive form of belief. Accordingly, Prof. T. W. Rhys Davids says of the Jaina Scripture (see Buddhist India pp. 163—4) that "...............they give

evidence of a stage less cultured, more animistic, that is to say earlier.'' I have shown in the Appendix to my Practical Path which covers 58 pages the true relationship between Jainism and Hinduism, and have further elucidated the subject in my Key of Knowledge (see pages 1068 to 1080 of the 2nd edition) and in my Confluence of Opposites (see especially the last lecture). It is made clear in these works that Jainism is the oldest religion of all and that its principles constitute the foundation of the different systems and schools of thought. Any one who will dispassionately and without prejudice go through my Confluence of Opposites and will then read the other references will, I feel sure, not find it in his heart to differ from me on this point. The arguments advanced by those who regard the Jainas as Hindu dissenters may be summed up under the following heads :—

(1) That their doctrines resemble those of the Brahmanas in their character of quietism, tenderness for animal life, transmigration, hells and heavens, attainment of salvation and the means for the same.

(2) That the caste system is common to both.

(3) That the Jainas "admit the Hindu gods and worship them though they consider them as entirely subordinate to their ow nsaints."

(4) That the Jainas have "added to the absurdities of the (Hindus) system," thus they have sixty four Indras and twenty two Devis.

These are the grounds of opinion of Elphinstone which Dr. Gour quotes on pages 180—181 of the Hindu Code. But surely they cut both ways, for when certain features are found in common between two systems A and B it cannot be said with certainty that A is necessarily the borrower and not B. It may be that the Jainas borrowed these things from the Hindus but it is equally possible that the Hindus borrowed the basis of their creed from the Jainas. Mere resemblance obviously does not suffice to determine the point. And so far as the most important of these resemblances, *i.e.* tenderness for animal life is concerned, I think *ahimsa* can never be said to have been a mark of Hinduism as it is of Jainism whose very motto has all along been ahimsa parmo dharma (non-injuring is the highest religion). The third point that the Jainas admit Hindu gods and worship them is

absurd. It has no foundation of fact. Mr. Elphinstone probably came across an instance or two of the kind and presumed generally that Jainism admitted Hindu gods Such spectacles are not uncommon in every religion. To-day Hindus (especially females) worship Mahommadan *tazias* and tombs of men supposed to have been holy. But can we say that because some individuals thus act against the teachings of their religion therefore Hindus are Mohammedan dissenters? The fourth ground is the worst of all. It proceeds on the assumption that the Hindu system is absurd, and then develops the idea that the Jainas have added to its absurdities. To this the Hindus will not, I am sure, readily agree. The truth is that what Mr. Elphinstone regards as an absurd statement is an enumeration of the rulers of Heavens who are termed Indras. Jainism fixes the number of Indras in all the heavens as 64 and the number of *devis* (*devangnas*) is also a fixed one. It may be that there are actually no heavens and hells in existence in which case the teaching will be certainly absurd, but the Jainas take it as proceeding from the Tirthamkara who is omniscient, and are therefore not likely to be dissuaded from accepting it on the word of a foolish writer who knows nothing about religion, his own or any one else's.

Now, the Indra that figures largely in the sacred scriptures of Hinduism, is not the ruler of the Heavens but a personification of Life (Confluence of Opposites. Lecture V). If Elphinstont and others who hastily jumped to the conclusion that Jainas were Hindu dissenters had taken the trouble to understand the charactee of the Rig Veda, they would have discovered that that documenr was couched altogether in a secret script underlying the apparent Sanskrit of the text. The moderns are altogether ignorant of this secret script though it is also the real language of the Holy Bible, the Zend Avesta and almost all other scriptures including the Quran. Jainism is, however, not composed in any secret script, and is not mythological in its nature. Now, the argument which proves the priority of Jainism to Hinduism consists in the priority of fact to fiction, that is to say in the priority of scientific truth to mythlogical garb. The point is that both the Jaina scriptures and the Vedas teach the same thing almost entirely, but the former are couched in plain language and the latter in mystic speech which has to be understand first. I have made this point very clear in the Confluence of Opposites and the Appendix to the

Practical Path. and have elucidated it with illustrations from the holy scriptures of the different faiths. Unfortunately Elphinstone knew nothing about the mystery-language of his own or any one else's religion and freely talked as he pleased. Forlong has shown how Brahmanical ascetism has arisen from Jaina *tapas* (see Short Studies in Comparative Religion).

Of the rulings reffered to by Dr. Gour, the one in 10 Bomb. H. C. Reports pp. 241—267 is the most typical. It was, however, passed in the year 1873 when the early errors were fully current. We must take it that the learned judges were anxious to do justice according to their lights, but *the lights were not good.* They quote Elphinstone's quotation (given in the Hindu Code) on pages 247, 248 and 249, and refer to some other minor works including the accounts given by certain military travellers. and finally consult Rev. Dr. Wilson whom they regard as possessed of "a knowledge of the castes of Western India and their literature and customs, as extensive as that of any other living person whom it would be easy to name". Dr. Wilson's opinion was that he was not aware of any authority, in the books of the Jaina community or amongst the Hindu writers which would tend to support the custom set up by the plaintiffs and that he was informed by a learned *Jati* of the Jaina community and his Brahman assistants that they did not know of any such authority and that adoption was generally regulated by Hindu Law. The High Court also relied upon the fact that in many matters Brahman intervention was sought by Jains, *e. g.*, in marriage ceremonies. They also refer to Colebrook, Wilson and others who shared Elphinstone's opinion on the same grounds as those already stated. No Jaina works seem to have been produced, though the names of some of them are mentioned, including Vardhmana (Niti), Gautama Prasna and Poonawachun (see pp. 255-256). Some of these had actually been cited in a Calcutta case (Maharaja Govind Nath Roy *V.* Gulab Chand and others) in 1833 (see 5 S.D. Rep. 276). This case is also referred to in the Judgment as also the work of Mr. Steel on Hindu castes who shows that the Jainas have books of their own which are different from the Brahmanical Shastras. But the High Court did not insist on their production and did not send for them of its own accord The party whom the Hindu Law favoured would not naturally be anxious to assist the Court in this

matter and perhaps the opposite side were not so situated as to procure rare hand-written manuscripts of *Shastras* for production in Court. Alas! the Modern Judge does not, unlike the despised *Qazi* of old, himself feel called upon to collect the material for decision; he is perhaps some times more critical, but the material has to be placed before him. Those who follow have the light of his ruling to guide them in their decision, and to secure dissent from a pre-existing precedent is by no means an easy task, as every lawyer knows full well.

As for the Jainas themselves, they shut up shop, virtually removing the sign-board, when the Mohammedans came. The invaders showed such marked animosity to Jaina religion that they destroyed Jaina temples and scriptures wherever they came across them. The Jainas were generally understood (in reality misunderstood) to be atheists and this probably was the reason why they suffered so much from the hands of the Muslim invaders. Be that as it may, the fact is that the Jainas buried their libraries underground to preserve them, and there the scriptures remained untill they were devoured by rats and white-ants and crumbled away into dust. Bitter experience in the past made the Jainas look askance at the great foreign power which succeeded the Moghul rule, and it is only within the last 20 years that the Jaina Scriptures have begun to be published in any language. I doubt if a Jaina would even to-day hand over a hand written *shastra* from a Jaina temple to an official in the Court, so imbued is he with the spirit of veneration for the *Scripture* and apprehensive of contamination and disrespect for the Word of Law.

AMONGST THE JAINA LAW BOOKS ARE:—

(1) *Bhadrabahu Samhita* which is about 2300 years old (see Rhys Davids' Buddhist India p. 164 as to the age of the author, also the Heart of Jainism p. 70). This has now been translated into English by Mr. J. L. Jaini barrister-at-law and for some time a Judge of the Indore High Court. Dr. Gour himself quotes *shlokas* 39 to 49 of this work in para 759 on p. 360 of the Hindu Code.

(2) *Vardhman Niti* (probably the same as described as Vardhmana on p. 255 of the Bombay ruling noted above). This was written about 1011 A. D. (see Jaini's Jaina Law p. 105 and the authorities cited there).

(3) *Arhana Niti* which is about 800 years old (see p. 108 of the Jaina Law).

These are quite independent of the Brahmanical influence, though Brahmans are sometimes employed by Jainas both to interpret their scriptures and to perform certain religious and temporal ceremonies for them.

I do not know what is there in this fact of employment of Brahmans by Jainas that might go to show that they are Hindu dissenters. Is it expected that the two communities that have existed side by side from times immemorial in one and the same country should have had no intercourse between them? The fact is that Hinduism has always been almost exclusively the recruiting ground of Jainism, and that formerly inter-marriages between Hindus and Jainas were fairly frequent. The children of such marriages would follow sometimes the one and sometimes the other of the two faiths, and at times their beliefs and practices would combine certain tenets of both of them which could not but be puzzling to the unenlightened foreigner and even to a half-witted native. Besides this, in many places Jainas have been altogether swept away, but the Jaina temples are still to be found there. Brahman *pujaris* have to be engaged for such temples to keep up the daily worship. All this might not be known to a stranger in the early seventies, but a Hindu writer *of* our times cannot be allowed to plead ignorance of them, especially as it is his duty to study matters before expressing himself in print about them. Dr. Gour has the option of laying his head or his heart open to blame for his rash statements in the Hindu Code. The presumption is that he studied the subject well before he sat down to commit himself in writing. As he does not mention the recent authorities, and, ignoring the results now reached, preaches the old exploded theory of Jainism being a child of Buddhism and other falsehoods, fault seems to lie with the heart. It is for him now to say whether he would like to sacrifice his head or his heart. It may be that after all the fault does not lie with his heart, but in that case he should come forward as a man and acknowledge his error, by substituting truth for the falsehood that now pisfigures the pages of the Hindu Code.

HARDOI,
19th September 1921.

CHAMPAT RAI JAIN,
BAR-AT-LAW.

NOTICE.

Mr. J. L. Jaini M. A., M. R. A. S., Bar-at-Law, the renowned Jaina Author has also written a very cogent reply to Dr. Gour. It is called "The Jainas of India and Dr. H. S. Gour's Hindu Code".

It can be had from

THE JAINA MITRA MANDAL,

DAREEBA KALAN, DELHI.

हिन्दु कोड और जैन धर्म

(हिन्दी में)

इस ट्रैक्ट में डाक्टर एच० एस० गौड़ के हिन्दू कोड के जैन धर्म पर मिथ्या आक्षेपों का विद्वत्ता पूर्ण खण्डन किया गया है एक दफा ज़रूर पढ़ें।

मिलने का पता—

श्री वर्द्धमान ज्ञान प्रचारणी समिति

इनदौर,

Jain Conceptions

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Vidya Varidhi
Pandit CHAMPAT RAI JAIN,
Bar-At-Law

॥ श्री वीतरागाय नमः ॥

Jain Mitra Mandal Tract } *No. 37.*

JAIN CONCEPTIONS

CONTAINING

IMMORTALITY AND JOY

AND

JAIN THEORY OF KARMA.

BY

VIDYA VARIDHI PANDIT CHAMPAT RAI JAIN,

BAR-AT-LAW

Author of the Key of Knowledge, Practical Path, Confluence of Opposites, Science of Thought etc.

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❀ श्रीनिर्ग्रंथ गुरुभ्योनमः ❀

THE GOSPEL OF IMMORTALITY AND JOY

It will undoubtedly be a great surprise to many of our non-Jain friends to be told that Jainism is not an idolatrous creed and is as bitterly opposed to idol worship as the most iconoclastic religion in the world, yet the fact is as stated. The attitude of Jainism towards idolatry is evident from the following from the **Ratna Karanda Sravakachara*, a work of paramount authority, composed by Sri Samantabhadracharya, who flourished about the commencement of the second century A. D :—

"Bathing in [the so-called sacred] rivers and oceans, setting up heaps of sand and stones [as objects of worship], immolating one-self by falling from a precipice or by being burnt up in fire [as in *Sati*]*are some of the common *murhatas* (follies). The worshipping, with desire, to obtain favour of deities whose minds are full of personal likes and dislikes is called the folly of devotion to false divinity. Know that to be *guru murhata* which consists in the worshipping of false ascetics revolving in the wheel of *Samsara* (births and deaths, *i e* transmigration), who have neither renounced worldly goods, nor occupations nor, *himsa* (causing injury to others)."

This is sufficient authority for the view that Jainism strongly condemns fetish worship—the cult of rivers, stones and the like—as well as devotion to human and super-human beings who have not eradicated their lower nature, that is to say who are liable to be swayed by passion and by personal likes and dislikes. What, then, is the significance of the image-worship which takes place daily in our temples, and which is, undoubtedly, the cause of the false impression that has been formed by the non-Jains concerning our faith ?

* Can be had from Hiralal Pannalal Jain Dariba Kalan, Delhi.

To explain the nature of the worship that is performed in our temples, it is necessary first of all to summarise the Jaina creed, which fully accounts for it. The Jainas believe that every soul is godly by nature and endowed with all those attributes of perfection which are associated with our truest and best conception of divinity. These divine attributes—omniscience, bliss and the like—are, however, not actually manifest in the case of the soul that is involved in transmigration, but will become so when it attains to *nirvana*.

Nirvana implies complete freedom from all those impurities of sin which limit and curtail the natural attributes and properties of the soul. Accordingly, the Jainas aspire to become Gods by crossing the sea of *samsara* (births and deaths), and the creed they follow to obtain that devoutly wised-for consummation is the method which was followed by those who have already reached the goal in view—*nirvana*. It is this method which is known as Jainism, and the images that are installed in our temples are the statues or 'photos' of the greatest amongst those who have already reached *nirvana* and taught others the way to get there. They are called *Tirthamkaras*, literally, the makers or founders of a *tirtha*, a fordable channel or passage (across the ocean of births and deaths).

How did they cross the sea of *samsara* themselves? By curbing their fleshly lusts and by purifying and perfecting their souls. We too, have got to tread the path they trod, if we would attain to the heights they have attained. In a word, the *Tirthamkaras* are models of perfection for our souls to copy and to walk in the footsteps of. Their images are kept in the temples to constantly remind us of our high ideal, and to inspire us with faith and confidence in our own souls. As for Their worship, They have no desire to be worshipped by us: Their perfection is immeasurably greater than we can praise: They are full and perfect in Their *wholeness*. We offer Them the devotion of our hearts, because in the initial stages of the journey, it is the most potent, if not the only means of making steady progress.

It is not mere hero-worship, though worship of a hero is trans-

cendent admiration. As Carlyle put it, it is something more; w admire what we ourselves aspire to attain to.

The great English thinker, Thomas Carlyle, tells us:—

"I say great men are still admirable. I say there is at bottom, noth else admirable? No nobler feeling than this of admiration for one higher th himself dwells in the breast of man. It is to this hour, and at all hours, the *vivifying influence in man's life*............Hero worship endures for ever while endures. Boswell venerates his Johnson, right truly even in the eighteenth century. The unbelieving French believe in their Voltaire; and burst out round him into very curious Hero-worship in that last act of his life when they stifle him under roses............At Paris his carriage is the *nucleus* of a comet, whose train fills whole streets. The ladies pluck a hair or two from his fur, to keep it as a sacred relic. There was nothing highest, beautifullest, noblest in all France that did not feel this man to be higher, beautifuller, nobler............It will ever be so We all love great men; love, venerate and bow down submissive before great men; nay can we honestly bow down to any thing else? Ah does not every true man *feel that he is himself made higher by doing reverence to what is really above him?* No nobler or more blessed feeling dwells in man's heart. And to me it is very cheering to consider that no sceptical logic, or general triviality insincerity and aridity of any time and its influences can destroy this noble in-born loyalty and worship that is in man.......... It is an eternal cornerstone from which they can begin to build themselves up.........That man, in some sense or other, worships heroes that we all of us reverence and must ever reverence Great Men, this is to me, the living rock amid all rushings down whatsoever."

The italics are ours, and they speak for themselves. Even to-day men and women assemble, in thousands, in Trafalgar Square in London to do honour to a statue of stone that stands there; they illuminate the whole neighbourhood; they place garlands of flowers on the object of their adoration. Is it idolatry they practise? Are they idolators? No, no, such a thing is simply impossible; no one can accuse the English of idolatry! It is not worshipping the block of stone; they ask nothing from it; they offer it no food, nor do they pray to it. If you look more closely into their 'statue worship' you will find it to be the adoration of a something of which the figure is a symbol. It is not the statue of Nelson they assemble to worship, but the spirit of the brave man, the fearless sailor, who made England what she is to-day—the acknowledged Queen of the Seas. The English are a nation of sailors: take away their sea power, and they are gone. But for the glorious achievements of the

British Navy, England would have been overrun by Germany to-day. The English know it, and pour forth, spontaneously, almost unconsciously, the warmest devotion of their free hearts on the one being who saved them from utter ruin in the past. But if Nelson himself was able to save England from destruction once, his inspiration has been her salvation not once, not twice but repeatedly. The great sailor is now dead: he may no longer command the fleet of England in the hour of danger; he may win no more laurels for himself or victories for his country; but his spirit and influence survive. For there is not a sailor lad in the whole of the United Kingdom who does not brighten up at the mention of Nelson's name, who does not reverently recognise him as a model of greatness for himself, who does not draw powerful inspiration from his life. The nation that placed the statue of this great man in a conspicuous part of the capital of their country knew they were not merely erecting a statue to the memory of a dead man, but *laying the foundation stone of their own greatness* for generations to come. Such is the true significance of 'Nelson-worship' which takes place on the Trafalgar Day annually. It is not idolatry that we can charge against the English, but *idealatry*, which, if a fault, is one that has been the source of unparalleled greatness to the culprit!

The Jaina form of worship is similarly, an instance of *idealatry*, for devotion to God in Jainism only means devotion to the attributes of divinity which the devotee wishes to develope in his soul, and consists in the blending of the fullest measure of love and respect for those Great Ones who have evolved out those very attributes to perfection in their own case. The Jainas ask for nothing from their *Tirthamkaras*; no prayers are ever offered to Them, nor are They supposed to be granting boons to Their devotees. They are not worshipped because worship is pleasing to Them, but because it is the source of the greatest good—the attainment of godly perfection—to our own souls. As said in the Key of Knowledge*, the causal connection between the ideal of the soul and the worshipping of Those who have already realized it is to be found in the fact that the realization of an ideal demands

* This book can be had from Hiralal Pannalal Jain Dariba Kalan, Delhi.

one's whole-hearted attention, and is only possible by following in the footsteps of those who have actually reached the same goal. It is this idea which a great English poet has immortalized in the following words:—

> "Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time :
>
> Footprints that perhaps another,
> Sailing o'er life's solemn main —
> A forlorn and ship—wrecked brother,
> seeing, shall take heart again."

The daily *puja* and *prakshala* of the *pratibimbas* of the Holy *Tirthamkaras* are the source of much good; they tend to strengthen one's faith at the same time as they enable merit to be acquired by the withdrawal of the mind from the attachments and concerns of the world and by its being directed to the true side of Life. The whole scheme of worship in Jainism is that from the moment one sets one's foot in the temple till the time of one's departure from it, one should be constantly accumulating merit and the increase of piety and *Dharma*. The objection: how can an inanimate object like an image of metal or stone, be the cause of so much good? is met by the parable of the dead harlot propounded in the *Parasva Purana*. The deceased courtesan, in the parable, was a woman of remarkable beauty and of great personal charms, and as her body lay on the ground three living beings, a *sadhu*, a licentious libertine and a jackal, gathered round it. Of these, the *sadhu* was filled with the spirit of *vairagya* at the sight of her matchless beauty, and with pity for her departed spirit, thinking that if her life had been as virtuous and good as her beauty was faultless she was certain to obtain heaven and *nirvana*. The libertine, on the other hand, feasted his eyes on the voluptuous contour of the prostrate figure before him, and abandoned himself to the agreeable hallucinations of pleasure it was calculated to afford in life. As for the jackal, he only prowled about, waiting for the departure of the other two to devour the corpse. The effect of their diverse mental states on the three individuals was that the *sadhu* went to heaven after

death, the libertine descended into hell, but the jackal remained where he was before, that is to say he was reborn among the beasts of prey in his next incarnation. The principle to be deduced from the parable is that internal mental states are occasioned by external objects and things, and become the determining factors of the conditions of future life.

The *pratibimbas* of the Holy *Tirthamkaras*, depicting Them in the serene dispassionate attitude of pure equanimity, inspire us with the holiest of thoughts and engender the true spirit of *vairagya* in our hearts; they also teach us the correct posture for meditation and *dhyana*, Consecrated *photos* of Living Divinity, they are well calculated to awaken the divine in ourselves, inspiring us with confidence in our own souls by the example of the Great Ones whom they represent. For all the *Tirthamkaras* were, at one time men of flesh and blood like ourselves,—aye, and sinful souls too; but They have destroyed the bondage of Their *karmas* while we are still involved in it. Jainism is the scientific Path of Perfection, and its first principle is that no results are ever achieved except by one's own exertion. The Holy Ones put this great principle into practice and perfected Themselves, attaining to heights of glory beyond the imagination of ordinary men. Pure perfect Knowledge embracing all the facts of the three worlds—Celestial Realms, our own World and the lower Regions (*Patala*, hells and the like) —and of the three times, the past present and future, infinite perception, undying, unending unabating bliss and innumerable other divine qualities find an abode in Their pure souls. Death, disease, sorrow and sickness cannot affect Them; They are beyond the reach of ill-luck and pain. Those who follow Them attain to Their Greatness and Perfection, and becoming like Them *in all respects* reach *nirvana* at the top of the universe, to reside there, for ever, in the undisturbed enjoyment of infinite peace, tranquillity and joy, together with all those other attributes—omniscience, immortality and the like—which people associate with their Gods. For divinity is verily the real nature of the soul, though it is defiled and vitiated by the forces engendered by individual *karmas* in the case of unredeemed beings. Jainism is the creed which enables the soul

to destroy the bondage of *karma*, and the *Tirthamkaras* are the greatest friends and well-wishers of *Jivas* (souls) whom They take by the hand, as it were, and carry across the turbulent sea of *samsara*, provided They are allowed to do so, Who, then, can describe the glory of the system, what language is competent to paint the Greatness of the Masters that enable the soul to free itself from its inauspicious bondage of *karmas*, that impart it strength and courage to defy such powerful foes as sickness and death, that enable it to attain to unsurpassed splendour-in short that turn puny, miserable mortals into omniscient blissful Gods, the object of worship and adoration for all times to come? As said in the *Ratna Karanda Sravakachara*:—

"Those whose hearts have been purified by Right Faith become the Lords of Splendour, Energy, Wisdom, Prowess, Fame, Wealth, Victory and Greatness; they are born in high families, and possess the ability to realise the highest ideals of Life; they are the best of men.

"Those who are endowed with Right Faith are born in the Heaven-world where they become the devotees of Lord Jinendra and, endowed with eight kinds of miraculous powers and splendour, enjoy themselves for long milleniums in the company of *devas and devangnas*.

"By virtue of Right Faith men acquire the supreme Status of a *Tirthamkara*, the Master who knows all things well, whose feet are worshipped by the Rulers of *devas*, Lords of *asuras* and kings of men as well as by holy saints, who is the Support of *Dharma*, and the protector of all living beings in the three worlds.

"They who take refuge in Right faith finally attain to the Supreme Seat, *i. e.*, *moksha*, which is free from old age, disease, destruction, decrease, grief, fear and doubt, and implies unqualified perfection in respect of wisdom and Bliss, and freedom from all kinds of impurities of *karma*.

" The *bhavya* who follows the creed of the Holy *Tirthamkaras* acquires the immeasurable glory of *deva* life and the discus of a *chakravarti* before whom kings and rulers of men prostrate them selves, and attaining to supremely worshipful status of Goodhood finally also reaches *nirvana.*"

Sri Jaina Dharma Ki Jai

THE JAIN THEORY OF KARMA.

The doctrine of *Karma* is an integral part of religion, and is preached, in some form or other, by almost every rational creed. It is in Jainism, however, that one finds it placed on a scientific basis, and explained on lines of rational thought.

To understand its nature, it is first of all necessary to know that Jainism is the science of bliss which enables its votaries to attain to the status and dignity of *Paramatman* (God), *who is the ideal of perfection for man to aspire to.* Jainism maintains that spirit and matter are two of the ultimate substances in nature, that is to say that they are both separate and distinct from each other and are both eternal, uncreate and indestructible. So far as matter is concerned, we are all more or less familiar with its attributes, but spirit is characterised by consciousness, and is the substance (*dravya*) which knows and feels.

Looked at from the standpoint of its real nature, every spirit, or soul, is endowed with infinite capacity for development in respect of knowledge and bliss and other divine qualities, but studied from the view point of manifested nature the unemancipated soul is involved in the impurity of sin which debars it from the enjoyment of its natural perfection and divinity. The bearing of these two points of view on each other is precisely the field covered by the doctrine of *karma*, which is the subject-matter of the present article.

We shall begin our study with the natural properties of spirit, and see how far the claim that the soul is endowed with omniscience and bliss is a well founded one. To begin with bliss, a little reflection suffices to demonstrate that the soul cannot but be blissful

by nature, since happiness is a condition which arises only from within its own constitution. Obviously, no such thing as happiness exists anywhere outside in the world, so that if we were to search for it outside our own souls, from now to the end of the world, we should be only looking for a mare's nest. It is true that the objects of the senses exist outside us in the world, but it is no less true that none of them constitutes happiness, which is purely and simply a state of our own consciousness. That this is so will become evident to any one who will but take the trouble to ascertain the source of the feeling of happiness or joy which we feel when we pass successfully through some trying ordeal, e. g., a university examination. The question is: whence arises the feeling of exhilaration which is experienced on the receipt of the telegraphic message assuring us of our success? Does it arise from the peculiar size or colour of the paper on which the message is scribbled? No, for most obviously neither the paper nor its size nor even its colour is capable of producing a similar effect on another being. Neither would the very same paper be productive of joy in our own case should the message it conveyed be a disappointing one. Perhaps happiness is contained in the language or words of the message itself? But even this proves to be a false surmise, for unless one believed the statement of fact conveyed to be true, one would not experience the feeling characteristic of joy. What, then, is joy, and whence does it arise?

Analysis reveals the important fact that joy is nothing other than an inalienable attribute of the soul itself, so that it only arises from within our own being. Reflection also discloses the fact that happiness arises only with the cessation of some irksome obligation, task, duty or burden, and then only for so long as another task or burden is not imposed on the soul. The lawyer who feels joy on being called to the bar begins to experience a very different kind of feeling so soon as he desires to reap the practical benefits of his success.

The principle to be deduced from these facts is that happiness is the natural state of the soul which is marred or manifested accord-

ing as the individual consciousness is agitated and swayed by desires or freed from their influence. The soul is, then, a pure embodiment of joy, which is realizable and realized fully only when all its desires are destroyed.

The same is the case with knowledge, which, like happiness, consists in the states of our own consciousness. For nothing like knowledge has a concrete existence in the outside world, so that our awareness of things is primarily the awareness of our own states. Reflection, no doubt, reveals the fact that these states of consciousness are caused by the external stimulus operating on the soul, the living principle or consciousness, but it is clear that the sense of awareness itself is actually a state of our own being and is only invoked from within. Neither the senses of a knowing being nor the stimulus from without constitute knowledge in any sense of the term. The eye contains no more awareness within it than the lense of a photographic camera, nor is the current of vibrations that impinge upon it charged or loaded with knowledge any more than the rays of light which being reflected reproduce an inverted image of their source on the ground glass. The truth is that the soul is a substance which nature has endowed with awareness, and it knows and feels its conditions and states. The photographic apparatus is not so endowed with the capacity to know and feel its modifications, and is consequently devoid of knowledge and conscious states.

Now, since nothing that is not proved to exist can be admitted to be existing and since all that is provable is knowable, it follows that knowability is an attribute of existence. Hence, all things are knowable, that is to say, that which will never be known to anybody at all must be non-existent. But what is known to one soul is also knowable by another, there being no difference between one soul and another in respect of the natural properties of the soul substance. It follows from this that each and every soul possesses the power to know all things, so that knowledge unlimited by time and space must be attributed to every living being, however much that knowledge might remain unmanifested owing to individual circumstances and conditions. In plain terms, every soul is omniscient by nature.

Nature has also endowed* every soul with immortality, for souls are simple things, not made up of parts which might disintegrate or fall apart. The simplicity of the soul is evident from the fact that it is pure consciousness in essence so that if it were made up of parts, it would be a compound of many consciousnesses. But this is directly falsified by facts of observation, since no one has yet perceived many consciousnesses functioning in his being. All our conscious experiences, it is necessary to note, are individualistic; there is not the faintest trace of a congregational unity in our feelings, willing, memory, inference and the like, in which our life truly consists. If many consciousnesses combined to form a being, there would be not one act of perception, but many, corresponding to the number of parts of which a soul might be composed. We, therefore, conclude that the soul is a simple, hence an indestructible substance; in plain language, it is immortal by nature.‡

The decreeing of Blissfulness, Omniscience and Immortality in favour of the soul is tantamount to declaring it to be its own God, since these are the principal attributes of Divinity. But the question is: why are not these divine properties manifested in the being of each and every soul, considering that they are its own properties and have not to be acquired from outside itself.

*Like modern Science, Jainism does not believe in the existence of a creator, holding that if nature could produce such a being—(otherwise we should have a maker of our supposed maker and another maker of that maker, and so forth *ad infinitum et absurdum*)—there is nothing surprising in its producing a world that is self-sufficient and capable of progress and evolution This simply means that if a creator can be supposed to exist without having been created by any one it implies no violation of the laws of thought to posit a world which is self-sufficient and self-existing.

‡For a fuller explanation of the nature of the soul see *the Key of Knowledge, the House-holder's Dharma*, etc. by the present writer

In order to be able to formulate an answer to this all important question, we must acquaint ourselves with what we have termed the point of view of manifested nature which is concerned with the matters involved in the problem. Looked at from this particular

standpoint, the soul is a reincarnating ego which passes from "life" to "life" in an unbroken succession, till *nirvana* be attained. This is evident from the fact that the soul is immortal by nature, so that it must have had a past, however much it might be ignorant of it in its present incarnation. The nature of memory, of the causes that obstruct it and of the process of its recovery have been explained in the *Key of Knowledge* to which the reader is referred in this connection. But when even the events of a few moments back are forgotten and cannot be re-called by us, what is there surprising in our inability to recollect anything of a past which has been since followed up by wholesale constitutional changes in our existence? Immortal by nature, the soul must have been in existence throughout the beginningless eternity of time in the past, just as surely as it will continue to exist in the future.

But the soul could not have existed in the past as a pure spirit, for in that case it would be impossible for it to be born in the world. As said in *the *Practical Path*;—

" In respect of the causes of ensoulment of a *jiva* (soul) in the body of matter it is to be observed that in its natural purity the soul is the enjoyer of perfect wisdom, unlimited perception, infinite power and unbounded happiness, which, in the absence of a restraining force or body of some kind, must be deemed to be manifested in the fullest degree in its nature. The idea of such a perfect being descending to inhabit a body of flesh and thereby crippling its natural unlimited perfection in a number of ways is too absurd to be entertained for a moment. It follows from this that the soul did not exist in a condition of perfection prior to its present incarnation, and that the existence of some force capable of dragging *jivas* into different wombs is a condition precedent to their birth in the several grades of life. But how shall we conceive force operating on a soul and dragging it into an organism, if not as the action of some kind of matter? It is, therefore, clear that the soul must have been in union with some kind of matter prior to its birth in any given incarnation."

*Can be had from Messrs. Hiralal Pannalal Jain, Dariba Kalan, Delhi.

It is the influence of matter, then, which is responsible for all those conditions of the soul which are not natural to a pure spirit. For the fusion of substances always results in the limitation or suspension of their pure natural functions *e. g.* hydrogen and oxygen which are deprived of their gaseous nature so long as they remain locked up in the embrace of each other, as water. But it is not a case of actual destruction or annihilation of a attributes, because the separation of substances is marked by the immediate restoration of their natural properties in full.

We may now formulate a reply to the all important question which necessitated the present investigation from the standpoint of manifested nature: the divine attributes of pure spirit are not manifested in the case of an unredeemed, that is to say, an unemancipated soul because of its union with matter, which combining with it, prevents it from exercising its natural function. The union of spirit and matter is always fraught with pain and misery for the soul even under the best of circumstances, though in some rare cases moments of pleasure preponderate, for a time, over those of pain, owing to the fruition of good *karmas* (meritorious deeds).

The fusion of spirit and matter results in the production of eight different kinds of forces, namely :—

(1) those which obstruct knowledge (*jnanavarniya*).

(2) those which interfere with perception (*darsanavarniya*),

(3) those that obstruct right beliefs or faith (*mohaniya*),

(4) those that regulate the experiences of pleasure and pain (*vadaniya*),

(5) those which are responsible for the organising of the different kinds of bodies and bodily limbs *nama karmas*),

(6) those that determine the duration of life (*ayuh karmas*),

(7) those that determine the *gotra*--lineage etc.,—of the individual (*gotra karmas*), and

(8) those which interfere with the doing of what is desired and prevent effectiveness generally (*antaraya karmas.*)

Observation shows that these are the only eight particulars in respect of which living beings differ from one another, though there are many sub-divisions of *karmic* energies under each head. Of these eight kinds of forces, those that obstruct knowledge, perception faith (that is to say right convictions or beliefs) and power are called (*ghatiya karmas*) because they obstruct limit or suspend the operation of the natural functions of the soul-substance. The others are called *aghatiya* (*a*, not + *ghatiya*, obstructive), because they do not interfere with the natural attributes of the soul, but are concerned with the organising of the different kinds of bodies and with matters and things-longevity, status, etc., etc.—that depend on them The bondage of the soul consists primarily in the former because they are inimical to its well-being, and though the latter also stand in the way of one's reaching nirvana, they are, as it were, only the off-spring of the former on whose destruction they come to an end in due course of time, like the flame of a lamp on the exhaustion of its oil.

How are these *karmas* engendered? and how may they be destroyed? are the next important problems in the metaphysics of Life. These are the questions which have given rise to what are technically known as *tattvas* essential or ultimate points, *i. e.*, subjects.

The *tattvas* are seven in number, and arise naturally in the course of investigation. Deliverance of the soul from the power and forces of 'sin' being the end in view, the first thing to know is the nature of that which is to be freed—whether it be capable of being liberated? Whether it will survive the operation, etc., etc. The very first point for study, then, is the nature of the soul, which, for that reason, constitutes the first *tattva* –*jiva*.

The next thing to know is the nature of the material of which the chains of captivity are made—whether they can be destroyed whether their destruction be desirable? and the like. The second *tattva*, accordingly, is what is known as *ajiva* (literally, the non-living, or not-soul)

The next thing to know is: how comes the *ajiva* to approach or encroach upon the *jiva*? This is called *asrava*, which is consequently our third *tattva*. The next point is the determination of the principle or law which regulates the forging of *karmic* bonds. This is *bandha* (bondage) and covers such matters as the duration, intensity, etc., of the forces of *karma*

The fifth and the sixth *tattvas* are called *samvara* and *nirjara* respectively. The first of these is concerned with the stoppage of fresh *asrava*, and the second, with the destruction of the existing bonds. Taken together, they deal with the method of liberating the soul from the thraldom of *karma*. The seventh *tattva* is concerned with the nature of the resulting state of freedom or liberation-*moksha*. Whether it be a condition to be desired? what is the status of the liberated Soul? and all other similar questions which have a bearing upon the conditions of existence in *nirvana* fall under this head.

These are the seven *tattvas*, and they cover the entire field of enquiry. The *jiva* is held in captivity by the companionship of *ajiva* and is undergoing all kinds of suffering and pain. How may this fatal companionship be terminated?—is the one problem of Life which is to be solved. Religion is the SCIENCE which concerns itself with the solution of this problem, and the *tattvas* are the heads or essentials of knowledge under which the subject naturally divides and presents itself for treatment. They are the only subjects the knowledge of which counts for our well-being; he who does not know them, might know much, but he knows nothing worth knowing.

As for the nature of these *tattvas*, we have already dealt with the first and the second of them, and the seventh has also been discussed to a certain extent by necessary implication. Of the remaining four, the third and the fourth relate to the union of spirit and matter and the fifth and the sixth to their separation from one another. We shall take up these remaining *tattvas* one by one and explain them as briefly as we can.

The third *tattva* is *asrava*, which signifies the influx of matter towards the soul. Obviously, spirit and matter must come together before they can become fused with one another. This coming together, that is the influx of matter towards the soul is what is known as *asrava*. The law which governs it is as follows: *all actions of embodied Living beings, whether mental or physical including speech are accompanied by an influx of matter towards the soul.*

This is fully borne out by observation which shows that the soul is affected by all its actions, mental, physical and vocal. This is proved by the fact that our consciouness takes cognizance of them, that is to say, it may become aware of them. But before it becomes aware of them it is necessary that they should produce a modification of its substance, in other words, a characteristic change in the state of the knowing consciousness. Now, since action at a distance is impossible in nature, the modification of the state of our consciousness must be due to a material agent reaching the soul and affecting, *i, e*, modifying, the states of its consciousness. To put the same argument in different words, the soul's awareness of its actions presupposes the inflow of a material agent towards it. Now since apart from matter there is no other substance to enter into interaction with spirit, the material agent that flows towards the soul with every thought word and deed must be matter itself Hence the above Law of *arsava*.

It will, however, be noticed that this rule of interaction between the two most important substances in nature is only concerned with the influx of matter, towards the soul; it has nothing to do with the further question whether an impression be actually made on the individual consciousness, for that depends on one's attentiveness to the incoming stimulus. The effect of want of attention on the part of the soul is apparent in the case of food when its relish is not noticed or enjoyed in the least. The physiology of taste seems to indicate that while the bulk of food passes into the stomach through the gullet, some finer particles of its relish reach the soul through the glands of taste and the nerves connected with them, enabling it to feel and enjoy the taste

of each morsel. But these relish particles must be there all the same whether the soul attend to them or not. This is clearly indicative of the fact that they do not combine with the soul except when they find the door open and the chamber-maid of the soul waiting to take them into the presence of her mistress. This maid-in-waiting is attention, which signifies interest of some sort or other—whether it indicate the merest wish to know or the most passionate longing to embrace and enjoy. It follows from this that the fusion of spirit and matter cannot take place unless the soul be first thrown into an attitude of desire signifying its readiness to receive and embrace the intruders from without, who readily combine with it. This gives us what might be termed the second law of interaction between spirit and matter which might be formulated in the following terms: *the fusion of spirit and matter cannot take place, except when the soul is thrown into a condition of expectancy i.e. weakness.*

The fusion of spirit and matter, as already stated, is always fraught with evil consequences for the soul, and prevents its natural properties from manifesting themselves. In union with matter, the soul resembles a pond fed by three channels (to correspond to the three sources of *asrava*, namely, the mind, speech and the body), in which changes constantly occur in consequence of the influx and evaporation of water, for while fresh *asrava* of matter is constantly taking place on the one hand, the old material is being consumed in the natural course on the other. This is due to the fact that no compounds are absolutely eternal in nature, so that wherever there is a combination of two or more things, they must fall apart in due course of time, owing to the operation of physical laws.

We may now proceed to a consideration of the fourth *tattva*, that is *bandha*. It will be evident to all thinking minds with reference to this *tattva*, that while the fusion of substances is restrictive of their natural function, new properties are brought into being by virtue of their union. This holds good also in the case of the companionship of spirit and matter. Of the eight kinds of

the *karmic* forces already described, the *ghatiya karmas* mark the limits imposed by the association of matter on the soul-substance, while the *aghatiya* ones are the off-spring of a soul impregnated by the element of the other than itself. The *aghatiya karmas* comprise all those divers energies which are responsible for the making of the different kinds of bodies and bodily limbs and those that regulate the experiences of pleasure and pain as well as those that determine the term, or duration, of the lease of life and the status of the individual in his tribe and class.

All these forces reside in what is technically known as the *karmana sharira* (literally, the body of *karmas*), which is a compound of spirit and matter. This *karmana sharira* is the vehicle of transmigration, and passes from life to life. There are periodic changes taking place michanically in the constitution of this inner body or vestment of the soul, and the form and conditions of the next incarnation of life are determined by the new set of energies which arise in consequence of these changes. This is how nature forces the fruit of its actions on the soul, which the soul has no power to resist, except with the help of *dharma* (religion). No judge or magistrate is required nicely to adjust and determine the rewards and punishments merited by living beings; they adjust themselves, most accurately, mechanically. The *karmana Sharira* is modified by action and itself determines the type and conditions of the next incarnation. As Mr. J. L. Jaini observes ("Outlines of Jainism." p 29) :—

"It is not fate, nor even predestination: but it is the ever continuous balancing of the different accounts that we keep with the forces of life. There can be no mistake, no suppression, and no evasion. The credit and debit sides go on automatically; and whatever is due to us is paid us ungrudgingly and without demand. The continuity cannot be broken by change of house; the debts of London are not extinguished by going to Berlin: nor is the liquidation suspended till the Day of Judgment. The karmas are not extinguished simply because we give up the body called

A. When we are dead as A, the karmas must still bear full fruits. The karmas constitute the karmic body; and it drags us into another state of being."

What is this *karmic* body, the *karmana sharira*, which plays such an important part in the scheme of transmigration; We have already said that it is the compound of spirit and matter, the effect of the union of the soul with the non-soul the resultant of its actions. It is invisible to the eye, though it is the summation of our character, what we are and what we have been. It is also the seed of rebirth the determining factor in the life to come—what we shall be. Its absence will make it impossible for the soul to incarnate in flesh and blood; for he who is free from the crippling companionship of matter must be pure divinity in actual manifestation, and there is no power in nature which can drag a God into bondage and transmigration.

The next *tattva* is *samvara*, which signifies the stoppage of *asrava*. When the influx of fresh *karmic* material has ceased it becomes easy to destroy the existing bonds, The process of the destruction of *karmic* bonds is known as *nirjara* which is the point covered by the sixth *tattva*. Taken together, both *samvara* and *nirjara* aim at the liberation of the soul from the condition of bondage, installing it on the coveted Central Seat in the Temple of Divinity in Nirvana.

The principle underlying both these *tattvas* is corollary to the second of the two great laws of interaction between spirit and matter as formulated above. As the fusion of spirit and matter takes place by virtue of *desire*, the giving up of individual desires clearly is the one and the only means of freeing the soul from the impurities adhering to it. For this reason, both *samvara* and *nirjara* consist in rules of conduct which enable the soul to destroy its bonds by controlling its desires. The soul that is anxious for speedy liberation must, therefore, apply itself to subjugate its animal nature, instead of wasting its opportunity in dancing attendance on, or vainly appealing for help to, some real or imaginary god or goddess.

As for the rules of conduct laid down for the eradication of the animal nature, the space at our disposal does not admit of our describing them in detail. They can be studied in other work which deal with the subject scientifically. The main thing to note in this connection is that there is a given order, a graduated series of steps, so to speak, which must be followed if steady progress is to be maintained. As said in the Householder's Dharma (Intro: p-XLV): "Renunciation, that is the withdrawal of attention from the outside world, the giving up of all wordly persuits and undertakings, the abandonment of all desires, then, is the principle of success on the spiritual path. But the question is, how to develop the spirit of renunciation in such a way as to ensure its persistence? Erratic action will not do: the top cannot be reached by haphazard jumps and flights in the air. A ladder must be found which will take one, step by step, to the top, and save all the falls and bruises consequent on them.

Jainism furnishes just such a ladder as will enable the distressed soul to rise from the gutter of wretchedness and sin to the high and the sublime status and divinity pertaining to Divinity; but it must be *lived* to be productive of good. There is no good in upsetting the order given; that will only result in suffering and pain. To quote again from the House holder's Dharma: "It is well to know that Jainism is not the product of a finite mind whose conclusions might be overruled by others endowed with better judgment and understanding:—it is the Truth revealed by the Omniscient *Tirthamkaras*, every single detail of which has been confirmed by the experience of a countless number of *Siddhas* (Perfact Souls) and Saints. Its agreement with reason is indicative of its rational nature, but not suggestive of an origination from a finite human intellect."

The effect of *samvara* and *nirjara* is the complete removal of the particles of matter adhering to and in union with the soul, which being accomplished the *jiva* (soul) is left as a pure spirit, *whole*, effulgent and worshipful like pure, shining gold, separated from the impurities of alloy. This is *moksha*, the seventh and last *tattva*.

The Saved One now rises up to the topmost part of the universe, called the *Siddha Sila*, and resides there for ever, possessed of all divine attributes—omniscience and the like—and in the full enjoyment of unbounded, unabating bliss. This is nirvana, the attainment to the ideal of perfection and joy.

Such is the Jaina theory or doctrine of *karma*, which, for obvious reasons, has been described with the utmost brevity in these pages. Jainism, it will be seen, does not recognise any god or goddess to be appeased or propitiated for one's good, but approaches the subject in the spirit of pure science, investigating and dealing with it on lines of cause and effect throughout. Of all the creeds now prevailing in the world Jainism is the only religion that places the doctrines of *karma*, transmigration and salvation on a scientific, and, therefore, thoroughly rational basis Some of the other creeds, indeed, have no idea whatsoever of what the bondage of the soul might signify, and there are others that openly preach to the contrary. Those amongst the remaining systems that profess to preach the doctrine know little or nothing about it on lines of scientific thought, and exhaust themselves in elaborating fanciful theories of their own which are beside the point, and which only tend to make the confusion worse confounded. The 'elaborate' doctrines of others, no doubt, at times seem to approach the Jaina conclusions, but they only proceed upon vague generalities and wordy abstractions. Unscientific at core, they betray their intellectual poverty, if carefully probed and examined.

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THE LAST TWELVE LIVES OF TIRTHAMKARA SHANTI NATH

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The Last Twelve Lives Of The Sixteenth Tirthamkara Shanti Nath.

In Jambu Dwipa, in the kingdom of Rathanupur Chakraval once upon a time there reigned a Jaina king, Jwalanajati by name. He was a descendant in the line of the illustrious Nami, the son of the great king Kachha whose daughter was married to Rishabha Deva, the first Tirthamkara of the current cycle of time. Jwalanajati belonged to the race of Vidyadharas among men. His queen was Vayu-vega, the daughter of king Chandrabha of Divyatilak from queen Subhadra. She presented him with a son, whom they called Arkakirti, and a daughter who was named Swayam Prabha. When the girl grew to adolescence they arranged a *swayamvara* for her, and she married the Narayana Triprishtha. The Narayana was a great king, the re-incarnated soul of Marichi, the grandson of the first Tirthamkara. He had seen many ups and downs in the course of his career as an embodied soul, since the time of the first Tirthamkara, and now was born as the greatest king of his time. Before his Marichi personality he was once upon a time Pururva king of Bheels in Pushkalavati in East Videha. One day he had the good fortune to meet saint Sagar Sen on whose advice he gave up wine, flesh-eating and certain other evil habits. On death he was reborn in Saudharma Heaven, whence descending he was born a son to Bharata the first great Chakravarti of our world in this cycle, from his queen Anantasena. Much time flowed by again; Marichi's soul went several times to heavens; he was also reborn among men and at times even in hells where there is much suffering. At last about the time when this narrative opens he was born as Triprishtha. His father was the king of Paudan in the district of Suramya in Jambu Dwipa. Mrigavati was the name of his mother and Prajapati of his father. They were in the line of descendants of Shri Bahubali who was the younger son of Rishabha Deva himself. It was now the time of the eleventh Tirthamkara, Shri Shreyansa Nath. Triprishtha had an elder step-brother Vijaya, whose mother was Bhadra. Vijaya enjoyed the rank of a Balbhadra. Triprishtha and Balbhadra Vijaya fought a great war with one Ashvagreeva whom they destroyed. The dignity of a Narayana is great. It is only enjoyed by nine persons in the course of a cycle of incalculably great periods of time. Similarly the status of a Balbhadra is also obtained by only nine men in a cycle of time. Ashvagreeva, too, was a great monarch and was known as Prati Narayana, which, again, is a status only enjoyed by nine persons in a whole cycle of time. There is great enmity between the Prati-Narayana and the other two, the Narayana and the Balbhadra, which is the cause of wars between them. This is traceable to their pre-natal *bhavas* (previous lives). In the course of his fight with the Narayana, Ashvagreeva hurled the divine weapon, the discus, which he possessed, against the Narayana; but he was destroyed by it himself.

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Jwalanjati's son Arka Kirti was married to the princess Jyotirmala who was the daughter of king Meghavahan and queen Meghamala of Indrakanta. He begat a son Amita Teja, and a daughter Sutara, who married Shri Vijaya in a swayamvara.

From Swayam Prabha, Triprishtha had two sons and a daughter. The sons were Jayabhadra and Shri Vijaya and the daughter Jyotir Prabha, who married, by the *swayamvara* rite, Arkakirti's son Amita Teja. They all led happy lives and had not much to wish for.

About the same time king Prajapati was filled with world-flight, and became ordained a saint under saint Pihitasrava He eventually obtained *nirvana* from that very life. This fired the mind of Jwalanjati himself who also sought refuge from transmigration at the feet of saint Jagan Nandan. He performed the proper kind of austerities and meditations, and finally attained *nirvana*. Triprishtha developed a very great love of pomp and show and became wholly immersed in building up a huge empire. Because of this excessive love of pomp, he went on death to the seventh hell But the Balbhadra gave his kingdom to his son Shri Vijaya and the heirship to Jaya Bhadra, was ordained into sainthood under saint Swarna Kumbha, and attained omniscience and *nirvana*. When Arka Kirti heard of this he, too. renounced the world, placed his son Amita Teja on the throne, and became a naked saint under saint Vipulamati. In the end he, too, became omniscient and attained *nirvana*.

About this time Arkakirti's daughter and Shri Vijaya's wife, Sutara was abducted by a Vidyadhar king Ashani Ghosh. This led to a great war in the course of which the abductor fled, and sought protection in the Samavasaran of the then World Teacher (Tirthamkara). Shri Vijaya and Amita Teja also arrived there in pursuit of the abductor, but forgot their hatreds and enmity as soon as they beheld the magnificent Manasthamba (literally, Pride Pillar) at the entrance to the Samavasaran. Ashani Ghosh's mother then brought Sutara to the Assembly, and apologised to Amita Teja and Sutara's husband on behalf of her son. The parties became friends by the mere fact of coming under the influence of the Tirthamkara's presence, and desired to know the Path and their previous lives' history to understand the origin of their enmity. After enlightening them as to Dharma, the Lord told Amita Teja that he was destined to become the sixteenth Tirthamkara in Bharatavarsha in his ninth incarnation thence, and related their past lives, the essence of which is summed up in the following paragraphs.

King Shri Sen was once upon a time, long long ago, the king of Ratna Sanchayapur in the Malaya country of Jambu Dwipa. He had two wives, Singhanidita and Anandita. From the first-named he had

a son Indra, and from the other another son, Upendra. In the palace there also lived a Brahmin woman whose name was Satyabhama and who had been tricked into marriage by a low-caste rogue, Kapila, who passed himself off as a high-born Brahmin. Kapila was a slave in the family of one Dharnijarh Brahmin who lived at Alka in the country of Mangala. Dharnijarh had a wife named Agnila and two sons, Indrabhuti and Agnibhuti, to whom he used to teach Vedic literature. Kapila was not allowed to learn the Vedas; but he was a cunning rascal, and he heard the discourses of the old *pundit* to his sons and learnt them himself. When his trick was discovered by Dharnijarh, he was turned out of his house whereupon he put on the garb of a Brahmin and came to Shri Sen's capital. Here he persuaded Satyabhama's father Satyaki and his wife Jambu to marry her to him. Satyabhama soon came to suspect her husband's low birth, and finally discovered the truth from Dharnijarh himself, who had fallen on bad days in the meantime, and, hearing of Kapila's prosperity, had sought him out. For a small bribe he was made to divulge the secret of Kapila's low ancestry. When the matter was placed before the king he turned out Kapila, and Satyabhama found some occupation in the palace. It so happened some time after this that two great Saints, whose attainments included levitation, one day graced the king's house and took their meals there. The king, the two queens and Satyabhama were all much impressed by their presence, and on account of the enthusiasm and their intense devotion to the saints they all contracted future incarnations in the regions known as *bhoga bhumis* which are but little short of the heavenly type.

Indra was married to Shri Kanta, daughter of king Mahabal and queen Shrimati of Koshambi. The king of Koshambi gave to her daughter a *danseuse* at the time of her marriage. This girl was very beautiful and alluring, she fell in love with Upendra, and great trouble arose between the brothers over her. Matters reached such a pass that the king had to intervene in the matter; but Upendra was not prepared to listen to any advice. There was a great scandal. The king thereupon ended his life with poison and Singhanidita, too, took poison. Upendra's mother also could not face life and committed suicide: Satyabhama followed suit. They were, all the four of them, born in *bhoga bhumi* as said before. Agnidita passed into the male form and Satyabhama became his consort. Singhanidita became the consort of Shri Sen. These four enjoyed their *bhoga bhumi* life for long ages, and then were reborn in the Saudharma Heaven. Shri Sen came to be known as Shri Prabha; Singhanidita still retained the female sex, and became Vidyuta Prabha *devangana*; Anindita is Vimala Prabhadeva; and Satyabhama's soul was now Shukla Prabha devangana, unable to shed the female form. After the long lives of the heavens Shri Sen has now been reborn as Amita Teja; Singhanidita is Amita Teja's wife, Jyotir Prabha; Anindita is Shri Vijaya; and Satyabhama is Sutara.

To go back to the history of the two brothers Indra and Upendra who were fighting over the *danseuse,* and who were unable to compose their differences during their parents' life-time; one day there came to their place through the air a Vidyadhara from a distant continent. He related to them the following history, after introducing himself as Mani Kundala, son of king Sukundali and queen Amita Teja Sena. He said that he had heard the story from Shri Amita Prabha Tirthamkara and feeling much interested in the matter had come to see them. King Chakrayudha of Bitashoka had from his rani Kanak Mala two daughters who were Kanak Lata and Padam Lata. He also had another daughter Padamavati from his second queen Vidyunmati. The first *rani* and her daughters took certain religious vows one day before Amita Sena, a nun. On death they went to Saudharma Heaven, and cast aside the female body. Padamavati's soul, too, observed certain austerities which took her to heaven after death; but she was unable to assume the male form. "You two brothers," continued Mani Kundala, "are Kanak Lata and Padma Lata; this *danseuse* is the soul of Padamavati; and I myself am Kanak Mala. Because of the love of the previous life I have come to help you smooth your differences." Hearing this the brothers expressed regret and despised themselves. They gave up their quarrels; sought out saint Sudharma, renounced the world before him and in the end liberated themselves completely from the bondage of karmas and obtained *nirvana.* Ananta Mati, the *danseuse,* too, adopted the householder's vows and reached heavenly regions.

To resume the thread of the narrative of Amita Teja and Shri Vijaya who were told their previous lives by a Tirthamkara. On the completion of the narrative they returned to their kingdoms and engaged themselves in looking after the welfare of their subjects.

Some time after this Shri Vijaya was told two immediately preceding lives of his father Triprishtha by saint Amarguru who was clairvoyant. This is what the saint told Shri Vijaya. The raja of Paudanpur called Vishvabhuti had a brother named Vishakhabhuti. Vishvanandi was the son of Vishvabhuti and Vishakhananda of Vishakhabhuti. Becoming filled with *vairagya* (the spirit of renunciation) the king one day placed his brother on the throne and appointed his own son the heir-apparent. Afterwards some trouble arose between Vishakhabhuti and his son in which Vishvanandi took the part of his uncle. He forced his cousin to submission, but seeing his pitiable plight felt so much impressed with the worthlessness of the world and all that it can afford—its kingships and pleasures and allurements—that he said good-bye to it and became a homeless saint. His uncle did likewise. The two holy saints one day reached the city of Muttra where the younger of them fainted in a public place. It so happened that the exile Vishakhananda was also standing there among the people and

he taunted them. The saints after death went to the tenth heaven and have, on the termination of their deva life, been reborn among men once more. Triprishtha is the soul of Vishvanandi and Vijaya that of Vishvabhuti.

On hearing the narration of his father's and uncle's two previous lives Shri Vijaya felt pleased, and went back to the normal avocations of his life. It was a considerable time after this that he learnt from two other clairvoyant holy saints, Vipulamati and Vimalamati, that he and Amita Teja had only a month each left of life. He thereupon at once made over his kingdom to his son Shri Datta and took to sainthood. Amita Teja also renounced the world, and, placing his son Arka Teja on the throne, entered sannyasa. Under the guidance of Saint Nandan they gave up all kinds of food and performed the noble *sallekhana* death. In consequence of the merit acquired by them Amita Teja was reborn as Ravi Chula *deva* in the Anat Heaven, while Shri Vijaya's soul also reincarnated in the same heaven and came to be known as Mani Chula.

Heavens are the most delightful regions in the universe, where pain and suffering and sweating for bread are almost unknown. They are placed in opposition to hells which are also geographical regions in space, but very, very trying and painful for those forced to live there. Their characteristics arise from natural causes and not from any arrangements made by a god or goddess. It is not necessary to dwell upon the glories of heavens; we can just imagine them if we picture to ourselves all that is best in regard to cleanliness, climate, scenery, and abundance of good things, with the least of such afflictions as hunger and thirst and the like. The hells deserve a word of description as they are not generally properly understood.

It is first of all necessary to realize that those who are reborn in hells are not sent there by any god or goddess, nor is their suffering the result or in consequence of anyone's order or whim; but simply because of their bad, unsuitable, unhealthy and painful physical conditions and of the association and company of the evil-minded denizens who dwell there. The soil of the first (the topmost) hell is generally characterised with sharp stones and burning rocks. The second hell is noted for its abundance of sharp-pointed reeds which are everywhere and which hurt most painfully. The third hell is full of terrible burning sands all over; the fourth is muddy everywhere. The fifth is noted for smoke which makes everything unbearable. Darkness is the characteristic of the sixth hell; and the seventh is the place of impenetrable fog. They are named after their characteristics. Those who are drawn into these regions have very long durations of life; and suicide is not possible because of the special quality of matter which closes up wounds and hurts at once. Great longevities are also enjoyed by the lucky ones

who are attracted by their spiritual merit into heavens; and suicide is also unknown there. What is more conditions of life are so very, very pleasant in the heavens that no one ever dreams of taking his life there.

On descending from heavenly life Amita Teja's soul, that is Ravi Chula *deva*, was born a son to king Satimati of Prabhakari in the Vaskavati region of the Videha Kshetra. His mother was queen Vasundhara who called him Aprajit. Mani Chula *deva* also was born a son to the same raja from his second queen Anumati. When the boys grew up their father placed Aprajit on the throne and gave the heirship to Ananta Virya, the second son. Having done this the king took leave of his kinsmen, and adopted the vows of the *sannyasa-dharma*. On his death later on he became the Lord (Dharanendra) of a class of devas in one of the heavens.

Aprajit and Ananta Virya were fond of music and had two dancing-girls in their court who were noted for their dancing skill. Once it so happened that an irascible devotee (Narada) visited their court when the brothers were much engrossed in watching the graceful movements of these dancers, and he felt slighted because of this. He went and stirred up the curiosity of a rival monarch about these dancers, and thus engineered a strife which led to a terrible war. This rival monarch whose name was Damitri sent a messenger to the brothers to send the two dancing-girls to his court. The latter agreed to this; but played a trick instead. They dressed themselves up as girls and attended Damitri's palace. The latter was much pleased with their skill, and appointed them to instruct his daughter Kanaka Shri in dancing. After a few days Aprajit recited a poem in praise of Ananta Virya which excited the curiosity of the girl. She wanted to see Anant Virya himself. A sort of secret understanding grew up between them and one day Ananta Virya actually revealed himself to her. Kanaka Shri fell in love with him there and then, and finally eloped with the brothers. This led to a great war, in the course of which Damitri was killed. In the meantime Damitri's father had left the world and entered *sannyasa*. He even attained to omniscience and Tirthamkarahood, and was known as Kirtidhar Tirthamkara. After the defeat of Damitri Aprajit and Ananta Virya went to pay him devotion, and Kanaka Shri too went there. She then learnt the reason of her evil destiny from the Omniscient Teacher. In a previous life she had shown disgust at the sight of a nun who was vomitting her food, and her suffering was in consequence of it. She was then a Vaishya girl and had adopted certain vows but had not been impressed with the Right Faith. The vows gave her a deva birth as a deva lady in her next incarnation, but could not cancel the effect of the feeling of disgust which she had shown towards the nun.

Some time after this her two brothers were also killed in a war at the hands of her husband's men, whereupon Kanaka Shri at once adopted the Right Faith, and the proper vows. When she died she dropped the female sex and became a deva in the second heaven.

Ananta Virya and Aprajit attained to the status of a Narayana and a Balbhadra, respectively. Aprajit's queen Vijya presented him with a daughter whom they called Sumati. When she grew up she had the good fortune to feed a saint. Later on her father arranged for her *swayamvara*, but she listened to the advice of a past life's friend from one of the heavens and refused to marry. She became a nun; and afterwards, on death, went to heaven and became a deva.

When Ananta Virya died he went to the first hell. There is a curse attached to the status of a Narayana. Excessive love of the good things of the world is associated with it, and it takes the soul to hell on death. All Narayanas suffer from the curse. The Balbhadras mostly go to heavens, and some to *nirvana*.

The Balbhadra Aprajit was much distressed by the death of the Narayana. He resolved to renounce the world, and placed Ananta Virya's son, Ananta Sen, on the throne, and sought out saint Yashodhara to place himself in his hands. On his death he reincarnated in the sixteenth heaven as its Lord. There he took food once after every 22,000 years and breathed once after every 22 fortnights. His clairvoyance had a field extending down to the fifth hell, and his *ayuh* (longevity) was 22 oceans of years (by analogy).

The Dharanendra who was the soul of King Satimit Sagar one day discovered, by clairvoyance, that his past life's son, the Narayana Ananta Virya, had gone to hell. He sought him out there. Their meeting was very pathetic. The fallen soul was filled with regrets and repentance. In the end he accepted the true doctrine of religion, and settled down to bear his sufferings with equanimity.

On getting out of the hell life Ananta Virya's soul was born a son, Megha Nad, to king Megha Vahana and queen Megha Malini of the Vidyadhara country of Gagan Balabhpur. Early in life he was visited by the Balbhadra's soul from the sixteenth heaven and advised to renounce the world, which he did. One day while he was engaged in holy meditation the reincarnated soul of Ashvagreeva's younger brother (his own past life's enemy), who had, owing to the fruition of inauspicious asceticism, obtained a kind of low *deva* birth, began to torment him to disturb him in his concentration; but he remained firm and steady. When he died his soul went to the sixteenth heaven where he became the Deputy Lord under the reincarnated soul of Aprajit, who was the supreme Lord of that heaven.

On the termination of their deva life the two step-brothers of a past life are again reborn among men. They are now members of a family of the most illustrious men of their time. In Manglavati, in the distict of Ratna Sancheypur they are born in the family of King Kshemankara who is a coming Tirthamkara. The soul of Aprajit was born to the future World Teacher from queen Kanakchitra. He was called Bajrayudh. When he grew up he married princess Lakshamimati. The soul of the Deputy Lord of the sixteenth heaven came to be reborn to them as a son. Thus the step-brothers of a former life now came together again as father and son. The boy was called Sahasrayudha. He married Shri Sena, and begat a son Shanti Kanaka.

Some time after this King Kshemankara felt the urge to withdraw from the world. Devas came to encourage him in his noble resolve. He adopted the rules of Digambara Sainthood, and in due course of time manifested the soul's inherent omniscience in his own self. He became a Tirthamkara. About this time the celestial weapon, the *chakra* (discus), which is the mark of Chakravarti kingship appeared in the arsenal of Bajrayudha, and he became a Chakravarti Emperor. Bajrayudha was clairvoyant like all Chakravarti kings, and could settle the disputes of all parties most satisfactorily. Many Vidyadharas referred their quarrels to him.

Shanti Kanaka married two princesses, Kanaka Mala and Basanta Sena, and lived happily with them for a time. Afterwards he felt that he must renounce the world, and did so. His two wives also became nuns. In due course of time the merit he had acquired in the previous lives produced fruit and he attained to omniscience, when people flocked to worship him. His own grandfather Bajrayudha, the Emperor, also came to prostrate himself at his feet. He, too, felt a growing disgust for the world now, and placing his son Sahasrayudha on his throne, he sought out his own father the Tirthamkara Kshemankara, and assumed the life of a Jaina Saint at His feet. Holy meditation now engaged his attention all the time instead of the affairs of the world. Once there was some disturbance to his meditation when two members of the lower deva community, who were really the reincarnated souls of his former life's enemies, took it into their heads to amuse themselves by trying to thwart the saint's meditational activities; but it passed off soon.

Sahasrayudha, too, about this time felt dissatisfied with his mortal lot; and wished to attain to immortality. He was encouraged in his resolve by saint Pihitasrava who ordained him a saint. He died by the *sallekhana* death, immersed in the holiest of meditations, and attained to a high seat in one of the Super-heavens. His father also reached the same Super-heaven; and they both became Ahamindras.

The Ahamindras are each a Lord in himself; and enjoy the fullest freedom, as they have no one above them, no other Lord to rule over them. They have incredible glory; their longevity is beyond calculation and can only be described by analogy as 29 oceans of years. They take little food, once every 29,000 years, and breathe but once in 29 fortnights.

On the termination of the life of an Ahamindra the soul of Bajrayudha was born a son, Megha Rath, to king Dhana Rath of Pundarikini in the province of Pushkalawati. His mother's name was Manohara. Sahasrayudha's soul, too, was born in the same family. He was born of queen Manorama to Dhana Rath. Megha Rath enjoyed clairvoyance, and acquired great power and lordship. He married two princesses, Priya Mitra and Manorama. Sahasrayudha was now known as Drirh Rath. He married princess Sumati. Priya Mitra gave birth to a son Nandivardhan and Sumati to Vara Sen.

Once upon a time the maids of the two princesses, Priya Mitra and Manorama, held a cock-fight. The birds fought even more furiously than usual, and people wondered why they fought so bitterly. On the request of his father, Megha Rath related the cause of the great enmity of the birds as he saw it with his clairvoyance. Some time back they were two Vaishya cartmen brothers who fought over a bullock, and died fighting. They then reincarnated as elephants, then as buffaloes, thereafter as rams, and now as cocks. Whenever they meet they still fight; and they have fought throughout successive lives all along.

Among the spectators at the time were present two Vidyadharas. Megha Rath also related their histories for the enlightenment of the assembly. He said: 'Our visitors are the two sons of Garurh Veg, king of Kanakpur from his queen Dharti Sena. They have come here to see the father of their past human life. They learnt of his whereabouts from two clairvoyant saints, and have come here out of love for him. He is my father in this life. Before this in his last human form he was Abhaya Ghosh of Tilakpur who was married to Swarna Tilaka who presented him with two sons, Vijaya and Jayanta. After some time he married another princess and remained enamoured of her for a whole year. Queen Swarna Tilaka felt much grieved at being so much neglected but she was helpless. One day her maid invited the king to visit her garden which she praised very much. Prithivi Tilaka, her rival queen, tried to dissuade him from visiting the garden; but the king thought of his old love for his first wife, and was not restrained. Prithivi Tilaka felt hurt thereupon, and her wounded pride led her to reflect on the helplessness and slavery of the female nature. She ultimately adopted the life of a nun. The king, too,

after some time left the world; and his two sons also joined him in renunciation. The three practised austerities, the king excelling in the observance of the vows and other observances, and contracting for the future the life of a Tirthamkara. All the three on death, by *sallekhana*, were born in the sixteenth heaven. The father is now reborn among men as Dhana Rath who will become a Tirthamkara; and the other two are these Vidyadhara princes who have come to see him out of past life's affection.'

The two Vidyadhara princes were so much impressed by these narrations that they there and then determined to take the shaping of their future destiny into their own hands. They gave up the life of the world and took to austerities to destroy their karmas that they might obtain Life Immortal. This they did a few years later. King Dhana Rath, too, thereafter made over his kingdom to his son Megha Rath, and withdrew himself from the world to attain salvation. As he had accumulated great spiritual merit in the past and had qualified himself for Tirthamkarahood, *devas* from heaven attended upon him and strengthened him in his noble resolve. After a few years of austerities he destroyed his inimical karmas, attained to omniscience and became a Tirthamkara.

Megha Rath's queen Priya Mitra about this time became filled with sadness and sorrow on discovering that the lustre of her complexion was getting less; she reflected on this, and came to despise the world and worldly life altogether. She took to the *vairagya marga* (path) in consequence. Megha Rath, then, heard the whole of the salvation *dharma* from his father, and with absorbed attention followed the description of the two paths—the saint's and the householder's -explained by the Tirthamkara. The householders must observe certain vows and also observe the utmost degree of cleanliness, avoiding even unsterilized water when they reach the fifth *pratima*. Megha Rath offered his kingdom to his younger brother Drirha Rath who refused to be burdened with the "filth". To-day men would jump at an offer of kingship; but in the past ages salvation and not world-domination, i.e. world-conquest was the ideal. Men sought immortality and freedom from karma which are not understood nowadays. We can salute Prince Drirha Rath, but not the exploiters and hunters of to-day who are out to build up big empires in this perishable world, and who would laugh if you talked to them of such things as immortality, omniscience, eternal bliss and the like. Megha Ratha went to his father and was filled with admiration for him. He adored him again and again and worshipped him in all becoming ways. Finally, he made over his kingdom to his son, Meghanada, and with his brother entered sainthood, practising the Tirthamkara-*bhavanas* (holy aspirations that lead to Tirthamkarahood). The two brothers died by *sallekhana*,

and attained to the highest possible seat in the Sarvarthasiddhi Super-heaven whence there is only one more rebirth, and that among men, to be undergone. The longevity in the Sarvarthasiddhi is of 33 oceans of years; food is taken once every 33,000 years, and breath once after every 33 fortnights.

When the life in the Sarvarthasiddhi terminated at last the great soul of the Ahamindra was born for the last time among men. His *samsara* (transmigration) was drawing to an end. He had reached the last human form, from which *nirvana* would be attained. Tirthamkara Shanti Nath, the sixteenth World Teacher, was born.

King Ajit Sen of Hastinapur in this sacred land of Bharatavarsha (India) begat a son Vishva Sen from his queen Priya Darshana. Vishva Sen was clairvoyant. He was married to the daughter of king Ajitanjaya and queen Ajita of Gandhara. This girl was known as Ayra. She had accumulated great spiritual merit in her previous lives; and had descended from Sanat Kumar Heaven on the termination of her deva life there. She furnished the physical encasement of matter, the body, to the great soul of the Ahamindra from the Sarvarthasiddhi. He was conceived on the 7th day of the dark half of the month of Bhadon. Exactly nine months and seven days after this was born the child who was to show the Path of Salvation to mankind afresh. The date was the 14th day of the dark part of the month of Jeyshtha in the early morning when the moon was in the Bharani constellation. The child was very beautiful, and an Apollo of his time.

Drirha Rath's soul, too, came to be born in the same royal family. He became the second son of king Vishva Sen from queen Yashashavati. They called him Chakrayudha.

Shanti Nath adopted the householder's vows at the age of eight years. When he grew up his father placed the crown of kingship on his head. Later on Shanti Nath became the 5th Chakravarti. His chief queen was Subhadra.

After reigning over his empire for a very long time, he one day resolved to put an end to his *samsara* (transmigration). Devas from heaven came, as they do on all such occasions; they had also attended the earlier celebrations in Shanti Nath's life. He renounced the world; discarded all clothes, jewels and other worldly goods; and applied himself whole-heartedly to the destruction of his *karmas*. He attained to omniscience after sixteen years of austerities and holy meditation. The date of this event is also remembered; it was the 11th day of the bright half of the month of Paush. The time was in the evening.

Many kings and chiefs and chieftains followed the LORD. His step-brother Chakrayudha also became a saint and an Apostle. Shanti

Nath had 35 other Apostles. Among his followers were 41,800 saints devoted to meditation and self-contemplation; 3,000 saints were clairvoyant: 4,000 omniscient, another 61,000 just ordinary saints. Nuns in his following numbered 60,300 (Hari Sena was their leader); 200,000 men and 400,000 women were the numbers of the pious laity who were devoted to his doctrine. There were 800 of those great saints who remembered and could recite the entirety of the 12 departments of the detailed Science of Religion.

Shanti Nath attained *nirvana* from the Summed Sikher (modern name of which is Paras Nath Hill) on the 14th day of the dark half of the month of Jeyshtha in the first part of the night. 9,000 Holy Saints also attained it in his time.

His last twelve lives were: (1) Shri Sen; (2) Bhoga Bhumija; (3) Shri Prabha deva; (4) Amita Teja; (5) Ravi Chula deva; (6) Aprajit Balbhadra; (7) Lord of the 16th heaven; (8) Chakravarti Bajrayudha; (9) Ahamindra; (10) Megha Rath; (11) Ahamindra in the Sarvarthasiddhi; and (12) the sixteenth Tirthamkara Shanti Nath. He is freed for ever from the miseries of embodied life; and never again will know suffering or pain in any form whatsoever. He now always enjoys uninterrupted divine bliss, omniscience and all other worshipful qualities. He will always continue to do so in the future.

The last fourteen incarnations of Chakrayudha were the following: (1) Queen Anindita; (2) Bhoga Bhumija; (3) Vimal Prabha deva in the Saudharma Heaven; (4) King Shri Vijya; (5) Mani Chula deva in the 13th Heaven; (6) Ananta-Virya Narayana; (7) a denizen of the 1st hell. (8) Meghanada, (9) Deputy Lord in the 16th Heaven; (10) King Sahasrayudha; (11) Ahamindra in a super-heaven; (12) King Dritha Rath; (13)Ahamindra in the Sarvarthasiddhi; and (14) Prince Chakrayudha.

Souls that are drawn together by life's affections display the tendency to meet again and again in the course of transmigration. Shanti Nath and Chakrayudha, too, were associated together most intimately. When the latter was in the first hell, Shanti Nath's soul sought him out and soon rescued him from there. The shortest duration of life in the first hell is only 10,000 years. Now the two friends of so many lives are together in *nirvana*; but now they have parted from the life of emotion and sentiment for ever, and their pasts do not call up in their hearts any kind of warmth of feeling, so thrilling and exciting and yet so weakening. Now they are GODS, and are leading the life of GODS that is always centred and settled within itself.

Jai bolo Shri Shanti Nath Bhagwan ki jai! Victory to Shanti Nath Tirthamkara!

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All enquiries are to be addressed to the Hon. Secretary, enclosing a stamped addressed envelope for reply.

Champat Rai Jain, Barrister-at-Law (Founder Director),
Adishwar Prasad Jain, M.A., B.A. Hons. (Hon. Secretary).

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10th May 1941.